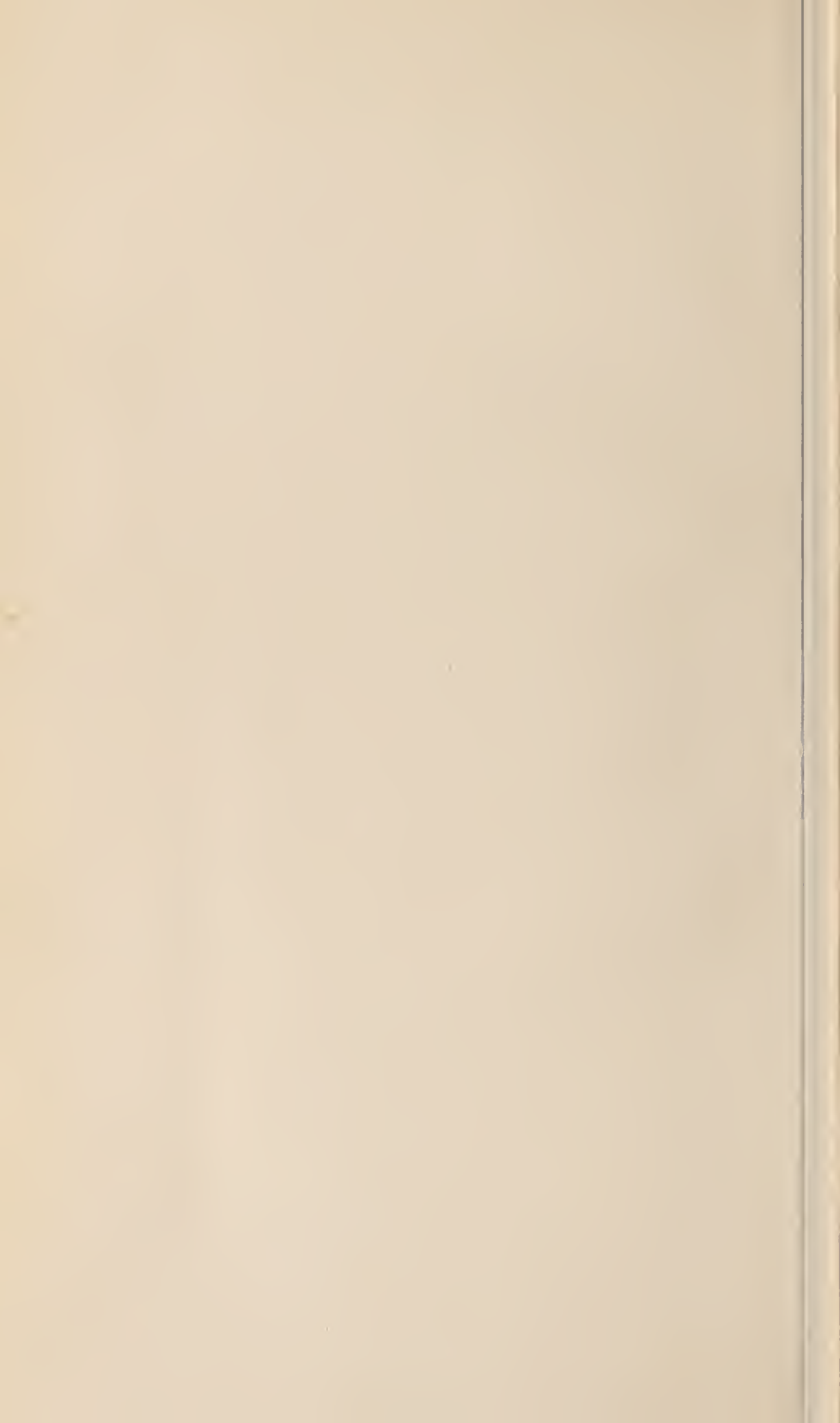


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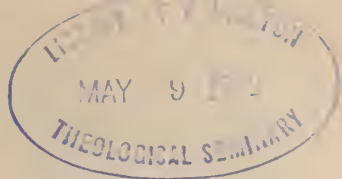








THE



# Missionary Review of the World

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A CHINESE MANDARIN AND HIS WIFE, OF I-CHOU FU.

The mixture of Chinese and of Western ideas is seen in the native dress and small feet of the wife as contrasted with the foreign chairs and clock.

THE

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## MYSTERIES OF GOD'S PROVIDENCE IN CHINA.

BY THE EDITOR-IN-CHIEF.

These are days in which we seem to have but one course open to us: God seems saying: "*Be still, and know that I am God.*" There has been nothing which parallels the recent position of affairs in the Middle Kingdom, since Christ ascended. The Indian mutiny of forty-three years ago, was the nearest approach to it, but even that was on no such scale of magnitude. Here were between twenty-five hundred and three thousand Christian missionaries shut up within the empire, many of them six weeks' journey from the coast and the ports, with tens of thousands of poor native Christians, and there was no communication with them by telegraph, post, or other method of contact, and for many of them no human help has been available. Meanwhile organized bands of foes, implacable, merciless, ready for outrage, plunder, torture, and slaughter, hemmed them in on every side.

We could not and dared not attempt to read this riddle of Divine Providence. In this case hindsight will be safer than foresight as an interpreter, and we simply wait and pray, in the calm confidence that the Lord reigneth. When we think how the great Powers stood quietly by, and permitted the Armenian atrocities to go forward without interposition, and see how these very powers have been suffering such suspense over the fate of their own representatives, amid similar Chinese atrocities; when we think of the opium curse, forced upon China by armies and navies, and other forms of injurious trade which have been practically forced on a helpless people by treaties, we can not but ask, May there not be something retributive in this as a judgment of God?

When we remember the World's Parliament of Religions, seven years ago, and how it was boldly affirmed that, however much China might need Christianity to teach duties and relations *Godward*, Confucianism is quite sufficient to instruct the Chinese as to *human rights*, relations, and responsibilities, *manward*, we can not but wonder whether Confucianism is not on trial, in its own chosen territory, and

in the very matter of man with man, and found fatally wanting. But, whatever possible solution conjecture may suggest, it is only partial, and we feel constrained to wait until God throws clearer light on the meaning of this mystery.

An acute and devout student of the times, in Britain, writes as follows:

Dr. Charles Pearson's book, published in 1894, on "National Life and Character," was a professed "forecast." He was a minister of education in Australia, and thought it likely that the yellow and black races would speedily acquire knowledge, come to realize their own might, organize armies, and assert themselves. What if, ere long, they should arise in their wrath, and sweep all Europeans out of Asia! We have given them, or rather a small portion of them, a modicum of the Gospel; but, on the other hand, we have done them all sorts of fearful wrong, our so-called "civilization" being mostly sheer wickedness.

The western nations have been preparing their own chastiser. Ever since the Japan-Chinese war, China has been openly getting ready for a coming and inevitable conflict. Under skilled European training her young men have been taught the manipulation and use of the most advanced and destructive weapons of modern warfare, and the consequence is that when, in this day of awful suspense, and the massacre of hundreds of Chinese Christians, European nations have undertaken to quell what proves to be a gigantic revolt against foreign interference, China has been found armed to the teeth, and knowing how to use the best rifles and heaviest guns, very nearly as well as the most skilled men from the western military and naval schools. And the allies are taken by surprise to find that the nation that proved as unwieldy as a lame elephant in the contest with Japan, and a thousand years behind the age, unable to cope with the little Sunrise Kingdom, is almost a match now for the combined forces of Europe and America. Her awkwardness and antiquated methods have given place in less than a decade of years to alertness, rapidity of movement, and skilful maneuvering; she has been mobilizing her forces with astonishing ease, and revealing strategic skill wholly unexpected. The lame elephant has become a tiger for ferocity, a lion for strength, a panther for swiftness, and a serpent for subtlety. China has shown herself to be the Red Dragon indeed, breathing out fire and defying even the sword of "St. George."

One thing which compels us to hesitate to attempt any forecast of the result, is that we really know so little about the real conditions. One thing may certainly be avoided and should be studiously shunned, in the midst of this terrible chaos of events, viz., *the depreciation of missionaries and their work*. It may suit the political humor of the English premier, to hint that "the army generally follows the missionary," and that "the missionary is not popular at the foreign office"; but it is too late in the history of the world either to sneer at the work of the missionary as a sort of mistaken and fanatical enthusiasm, or





**CHINESE GRAVES OUTSIDE OF TUNG-CHOW FU WALLS.**

The disturbing of these graves by the construction of railroads is one of the causes of the anti-foreign uprising. The Chinese have a superstitious reverence for the graves of their ancestors, and believe that calamity will befall any community where the spirits of the dead are not propitiated.

to underrate his services to the whole race of man. There is something besides the "army" that follows the missionary. Witness the common school and the college, the law court and the peaceful home, the industries of labor and the amenities of society. Witness the languages in hundreds of cases first reduced to a written form by these servants of God who have actually laid the foundations of all literature, not only translating the Bible into four hundred tongues, but building up literary intelligence from its corner-stone! Go and visit medical missions and hospitals which have introduced the science and the art of a rational medicine and surgery into many a land where the native system of treatment was but the refinement of barbaric cruelty. Then turn to the zenanas, first penetrated by Christian women with the dawn of hope for woman's education and emancipation.

Does the army follow the missionary? How often has the missionary made the army needless? It was a missionary that in the great crisis of India was called in to be a mediator between contending forces and factions as the only trustworthy party. Let any one study the history of Judson in Burma, Schwartz in India, Griffith John in China, Livingstone in Africa, McAll in France, Riggs in Turkey, Hogg in the Nile Valley, Calvert in the Fiji group, Paton in the New Hebrides, Cousins in Madagascar, McKay in Formosa, and the other Mackay in Uganda—let him read the "Ely Volume," and Dennis' great book on sociology and missions, and similar records of missionary achievement outside of preaching, and he can not speak lightly of the service rendered by missionaries in every department of human progress, not only moral and religious, but literary and scientific, political and commercial, medical and social. The army follows rather the *tradesman* than the evangelist, the money maker rather than the soul winner. Enlightened nations send their apostles of greed to foreign shores to turn the ports of heathen lands into marts of commerce. Opium, rum, firearms—anything that will sell, without reference to either the welfare or the wishes of the people, are persistently pushed forward into the market and often against remonstrance. Then comes systematic land-grabbing with increased proprietary rights and political control; then dissension and contention, then violent outbreak and war, with the oppression of superior numbers and better military equipment. What wonder if at times hatred of foreigners comes to the front and organized conspiracy and massacre are the result! China, like India and Africa, has suffered great and grievous wrongs at the hands of nations calling themselves enlightened and Christian; and it is no great mystery if at last the great empire of the East, representing nearly a third of the human race, has been roused to assert herself and claim her rights, however wrong the method and spirit.



We subjoin a private letter from a beloved missionary in Chefoo as a specimen of the stamp of men in the very heat of this furnace of trial. Surely these are men of whom the world is not worthy. The letter bears date of June 26th, 1900:

My thoughts turn to you to-day, as we are in the thick of rumors, and in the midst of the worst rebellion that has ever overtaken China. We are so disturbed here, not knowing what an hour may bring forth, I can only send you this hurried scrawl.

The Tatu Luli, or Big Knife Society (one order of the Boxers), is both anti-foreign and anti-Christian, and lately have centered all their powers north of us, at Tientsin, Paiting, and Peking, the capital. It is a thousand pities that the European powers have allowed that wicked woman, the empress, to go on so long against us. The facts, so far, are as follows:

Tientsin, eighteen hours by sea from us, has been practically destroyed, both native and foreign settlements are burned, and the sacrifice of life has been fearful. All the women and children left last week for Chefoo and Shanghai. How the men are faring we know not. The suspense of wives for husbands, etc., as to their whereabouts and safety, can be more fully imagined than described. Two of our lady missionaries had to fly without even saying "Good-by" to loved ones. Telegraph wires are all down, railways broken up, officials murdered, and the whole district a literal hell upon earth. A relief party (European) has been repulsed twice between Tientsin and Peking. No wire or letter from missionary friends is possible. Peking, shut up and besieged; added to all this, we have heard that Chefoo is to be attacked, forts near here to be opened on us by the Chinese. The admiral at Taku, near Tientsin, says, in case of trouble, he can not protect Chefoo, as his force, etc., is not sufficient. Missionaries from inland stations are pouring in, some without a dollar for personal use.

Now, all this is a black picture, indeed, and it has not been without its lessons. Praise God! and to God's glory be it said, we are just letting our Father in heaven hold us, moment by moment. It is nice to sing about being safe under Divine protection, but to be in the midst of all this, and not knowing but the people will rise any hour and sweep Chefoo away, is quite another thing, and calls into play how much faith there is actually to trade with.

Some nervous ones have already caught the panic fever. I scarcely pass two hours without having to bid some one look up and really *trust Him*. I thank God for the testing, and if this be a last letter I can say that, owing to His power to keep my dear wife and myself, we have just kept quiet and restful all through. Each night we patrol the large compound in twos, two hours each, from 10.30 p.m. to 6.30 a.m. These are times of cheering each other on, and practically relying on the rich and precious promises. Some fear the two reverses near Peking may make the soldiers and people intoxicated with excitement, and they may rise locally to burn and loot. Another rumor is that sixteen thousand Chinese troops are en route for this place to kill the foreigners. But many of these are groundless, I am sure. Any way, the situation is sufficiently grave to say we are in great danger.

In our San we have ten children and seventeen adults, so that causes

thought, if not anxiety, but I can say that I never enjoyed more real peace after my patrol. I sleep like a top, and it is not the natural man, but the Divine hand that keeps one steady in this sea of turmoil and strife. It may all end in our having to leave China, but we will not dwell on that, but rather let us think that greater victories than ever will be the outcome of this distress and desolation. All mission property is destroyed in three cities up north, but we can not hear where our brethren and sisters are.

Pray for us, very hard, will you not? Each night forty or more meet here for prayer at 8.30. Meanwhile, wife and myself are going on with our daily work. We have to cheer the servants or they might all desert us and, praise God! the first man who wanted to go has said, "I can't leave while I see you so calm and brave."

Poor native Christians, alas! my heart bleeds for them; they will suffer, indeed, they have suffered terribly. Remember them especially; rather forget us than them. I can not write any more, my hands are full. I do not anticipate a massacre, but if so, remember I said *He* is worthy, and if I had ten thousand lives they should all be gladly given for such a precious Master. I fear not, but just *trust*. J. A. S.

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## GOVERNMENT PROTECTION OF MISSIONS.

BY REV. J. T. GRACEY, D.D.

President of the International Missionary Union.

The utterances of Lord Salisbury about the triumphs of missionaries in early church history, without government protection, may be a diplomatic hint of a change of policy in government patronage of the modern missionary. But Lord Salisbury needed not to go back so far to find illustrations of the success of non-combative evangelism, and there is little ground for his intimation that Protestant missionaries rely unduly on the arm of flesh.

Rev. J. Hudson Taylor, of the China Inland Mission, has under his leadership missionary subjects of several of the western powers. Does anybody suppose he would like to see a syndicate of these powers combined for their protection? Members of that mission tell of riotous persecution, involving imminent peril to their own lives, without a hint to government about redress, which advertised the mission and provoked investigation of Chinese hitherto indifferent to it, and this resulted in conversions, and from among these specific converts came some of the most efficient evangelists and leaders of the native church. Bishop Ridley, of Caledonia, tells of his being spat upon, knocked down, and kicked about by savage ruffians, without any thought of appealing to his own British government to keep the police in British Columbia. The brute who abused him afterward clasped his feet and begged his pardon, and at last died a triumphant Christian. The inherent might of this non-combative love has won victory for hundreds of modern Christian converts from heathendom. It is the native

Christians that have to bear the brunt of persecution without redress from civil or political source.

Bishop Ridley tells of a heathen band who entered the church of Indian Christians and forbade them reading the Bible to the people. Because they would not promise to comply with this demand, the savages tore down the edifice with axes and bars, and because it was too great a task to pull down the tower, set fire to it and burned it up. One young Christian said, "Shall we not fight for the house of God?" An older Christian replied, "No; Jesus never fought, He died. We will rather die than fight." There was no appeal to government for redress; no requisition for punishment of the criminals. They bore it all meekly and lovingly, declining to "put up a good fight in the name of the Prince of Peace," and the result was the conversion of the tribe to which the men of the mob belonged—the strongest tribe on the Pacific coast. "From that night onward," said one of the rioters, "I dreaded the Spirit of God . . . when I hunted among the mountains, the Spirit of God hunted me, and I was afraid." Another man was one day holding the tape measure, while the bishop was measuring out the best site in the town to begin a new church, when he said, "Bishop, do you know that that hand set fire to the church? It did; and until I heard the native preacher say that the blood of Jesus Christ cleanses from all sin, I never had peace in my heart, but when I heard that, my fear went away."

#### TRIUMPHS OF GRACE.

All mission lands have furnished such illustrations of the triumphs of grace. Chinese Christians are eminent in these ranks. The case of Ling Ching Ting is well known. Persecuted, falsely accused, and sentenced to two thousand bamboo stripes, which left him almost lifeless, and his back a jelly, his first words on being able to speak were, "Teacher, this poor body is in great pain just now . . . Jesus is with me. I think perhaps He is going to take me to heaven, and I will be glad to go. But *if I get up from this, you will let me go back to Hok-chiang, won't you?*" Back to the men who had falsely incriminated him, and beaten him almost to death, without any civil protection or other assurance of his safety, his Christian zeal carried him, and he won these enemies to Christ.

No; Lord Salisbury needed not to go back so far to point the moral of the triumph of the principles of Christianity without government patronage. Nor will he be likely to have to wait long for similar illustrations. The most perplexing problem likely to confront missionary boards in China is not how to procure indemnity, nor how to secure civil and political guardianship for missionaries, but how to deter missionaries from reentering fields where the danger is most imminent. If the missionary societies were to make the call for volun-

teers to enter the most perilous place in China there would a score of men and women proffer their services to one that they could send, men who would spurn the suggestion that they must have government guaranty for their safety. Lone missionary women have not been regardful of the restrictions of consuls from reentering isolated stations near the locality of the massacres of the Foochow provinces. Missionaries in Uganda have not asked the powers to avenge their personal injury, and elsewhere they have braved the dangers which the governments have superadded to those of the heathen conditions. The missionaries were not responsible for the Indian mutiny. It was the "hut tax" innovation in Sierra Leone that resulted in the massacre of missionaries. It is the abominations of the "concessions" that create peril for missionaries in other African colonies. The South African war is not a "missionary" war. Missionaries did not suggest "treaties" with North American Indians, nor with Chinese. Hon. William B. Reed, as minister plenipotentiary, put the missionary clause into the treaties with China. Missionaries did not solicit it. Even French Roman Catholic missionaries did not take the initiative in this compact. They come under "the most favored nation" clause.

It was not missionaries, but United States Plenipotentiary Hon. Anson Burlingame, who put into a treaty with China the axiom that one of the fundamental rights of mankind was the privilege to change one's residence. If that was a fallacy, the United States was the first to override it by Congressional Act; the Chinese government did not dispute the proposition then, nor has it since done so. It is not missionaries, but John Barrett, ex-minister of our government to Siam, and who, it is rumored, is a possible successor to Mr. Conger, who says: "We can not recall our missionaries unless we are ready to recall our merchants."

#### INDEMNITIES FOR MISSIONARIES.

Of what use has the treaty with Turkey been to restore values destroyed in the Armenian massacres? Has the American Board ceased its operations while waiting for a paltry hundred thousand dollars, for the collection of which a "naval demonstration," costing far more than that sum, is reported as imminent?

Missionary indemnity for damage done American missions in this present uprising in China would not figure at all, except in name or principle—it would scarcely, at the utmost, reach one three-hundredth part of the money indemnity which has been mentioned as a probable sum to be requisitioned by the United States from China. If money-indemnity is to be demanded from China it must be too long a-coming to be of avail for missionary rehabilitation.

China cares nothing for demand of blood. Life is too cheap. Somebody dies when this is insisted on, but generally not the person



who committed the crime. The punishment of officials by degrading them is a temporary farce; the deposed officers being reappointed to some other office, and presently advanced higher than ever. Chinese are not amenable to but two kinds of punishment—loss of territory and cash indemnity. But any considerable cash indemnity, such as the two hundred million dollars to Japan in the late war, means outrages of “squeezing,” and corruption, and oppression, against which when pressed too far, the ordinary Chinese rebels, and the native Christian seeks protection of the missionary patronage.

To appeal for “indemnity” is, therefore, a course which complicates the missionary in China, and it is probable the boards in America may forego their technical claims in the case of China. The United States is not likely to take a territorial indemnity, and she may have to administer some form of Chinese imperial revenue, if ever she gets a cash equivalent. The whole situation is so complicated that missionary societies and missionaries may pause before reaching any conclusions as to the course they should pursue.

But what governments are to do is quite another question. It was, perhaps is, “in the air,” that Lord Salisbury’s speech was a manifesto, indicating that the allied powers might withdraw all government protection from missionaries hereafter. But France is not likely to consent to that. She has always extended her protection over Roman Catholic missions as a matter of State policy. With a million of adherents in China, and her “chief priests” advanced to mandarins, she is not likely now to retreat from her precedents, and specially when precedents are pretexts for her meddling with politics through missions for five hundred years in the Far East. The Russian empire is inseparable from the Greek Church, and it is not likely she will attempt the impossible, and tell her bishops and other ecclesiastical functionaries in her missions in Peking that she will not protect them. Great Britain’s policy of colonization includes the missionary as advance courier of commerce, and she is not likely to begin a differentiation against the missionary as a “subject,” when she spent two millions in Egypt to defend a “subject” who was a Jew. The United States would brook no discrimination between classes of her “citizens.”

But government patronage and protection is not a missionary question; it is distinctly a government matter. Missionaries would differ among themselves as widely as any other citizens would, as to how the government’s action would affect missionary or political interests. The writer asked an experienced missionary of Constantinople what would be the effect on missions if the government withdrew from them their protection in their civil capacity, and he replied, “I would not like to see it tried in Turkey.” Another missionary from the interior of China replied to the same question, “The only effect on the Chinese mind would be that they would attribute it to weakness.”

That the protection of missionaries as subjects or citizens has its own perplexities is conceded, but it is not a missionary problem, it is a state question. They would find that Lord Salisbury's appeal to return to primitive practise would not afford them any relief. There are men who would face the antagonism of their own governments as quickly as they would that of a heathen one to preach Christ in the regions beyond. The Moravian missionaries to the Iroquois were imprisoned in the city of New York because they would not desist. When Dr. Schaufler was told by the Russian minister at Constantinople, "My master, the czar, will not let you put foot on that territory," Schaufler's immortalized reply was, "My Master, the Lord Jesus Christ, will not ask the czar of all the Russias where he shall put his foot."

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### CHRISTIANITY IN MANCHURIA.\*

BY REV. JOHN ROSS, MUKDEN, MANCHURIA.

Missionary of the Scotch United Presbyterian Church.

Manchuria is the name now given to a large region which, under various names, has been for thousands of years more or less intimately connected with China. Its wide plains and innumerable valleys are fertile, and its mountains rich in mineral wealth of many kinds. It is now fully occupied by a numerous peasantry, whose diligent industry secures for them an amount of comfort second to that of the peasantry of few nations in the world. The towns, large and small, depend for their trade, and indeed for their existence, upon the fruitful agricultural country. Except that townsmen are usually more keen in business, and skilful in deceit than the farmer, there is no essential difference between the citizen and the agriculturist. Indeed, the cities are very largely occupied by people who were born in the country.

Education is fairly well diffused, tho Manchuria does not produce the highest literary talent in the proportion produced in many of the provinces of China proper. Almost all our Christians, however, can read the Scriptures and hymn-book, having acquired a knowledge of letters themselves after conversion, if they were ignorant before.

The inhabitants of Manchuria are divided into three principal classes. First comes the Manchu element, which forms perhaps a fourth or fifth of the whole. As they began their historical career with no literature of their own, they have mentally become so absorbed into China that they know not now—save in remote outlying districts—how to speak their own Manchu tongue. All official posts of the highest rank, and a considerable proportion of the inferior, belong to

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\* Since this article was written the Manchurian Christians have suffered severe persecution, and most of the missionaries have been obliged to leave the country.

this class. Many Manchus engage in agriculture, but none in trade. Most of the hangers-on about yamens are Manchus.

The second great class is the Chinese-Manchu, or *Han chun*, as they are generally known. These are the descendants of the Chinese inhabitants of Manchuria, who united their fortunes with the Manchus when the latter overran the country three centuries ago. They had to adopt some Manchu customs, as the permitting the feet of their girls to grow their natural shape. In return they received certain privileges confined originally to the Manchus. They were divided into eight banners. The possession of a literary degree is indispensable to civil office. The proportion of graduates to students is very large among the Manchus. It is less so among the *Han chun*, who, however, have a much higher proportion than the ordinary Chinese.



THE FIRST CHAPEL AND CONVERTS IN MANCHURIA.

The *Han* people are officials, soldiers, agriculturists, and largely engage in trade.

The third class is the ordinary Chinese, who themselves, or in the person of immediate ancestors, came from the southern provinces. They hail from all the provinces of China, but chiefly from Chih-li and Shantung. They occupy here exactly the same position, and retain the same customs as in their native provinces. The principal merchants with the largest capital are of this class. Large numbers engage in agriculture as masters or servants; and many of them are soldiers and laborers of all sorts. The first two classes may be said to be the original inhabitants of Manchuria, the third its immigrants. The third class probably equals the second in numbers. But its proportion is continually increasing from an endless influx of immigrants.

Tho the Manchus are the ruling race, there are no public indications to a foreigner of any difference in the treatment of the three

classes. Socially there are distinctions. A Manchu girl rarely marries into a Chinese family, such marriage being regarded as a *mésalliance*. Even the Han prefer intermarriage within their own class.

But the important movement last year toward and against reform, has had the pernicious effect of making a sharp division between the Manchus and Chinese. The pro-reform party was, as far as the public was aware, a purely Chinese, and mostly a Canton party. The anti-reform party was, as felt in public, a Manchu party. The parties were in reality not so divided. But the unwise policy of the empress, guided or dictated by ignorant and corrupt officials, both Chinese and Manchu, led the public to believe that the question was one of Manchu *versus* Chinese. Further, it was well known that the reform party was closely associated with, if not guided by, foreign missionaries. Hence the enmity suddenly aroused in the Manchu mind against the Chinese, was manifold greater against our Christians. We can the more easily understand this antagonism when we remember that France and Russia entertain the delusion that Protestant missionaries are, like Roman Catholic missionaries, more political than religious agents. It is less surprising that the Chinese should entertain this suspicion, and classify all foreign missionaries as political actors. We can hence understand how it is the Manchus during the past year regarded our Christians with special animosity. This hostility is all the more explicable when we reflect that our Christians now form a large body of the people, widely diffused, and exerting an influence on account of their greater intelligence far beyond that represented by their mere numbers; for the effects of their beliefs, of their conduct, of their attitude toward idolatry and superstition, have been profoundly felt throughout much of the country. Prior to the assumption of power by the empress, and the issue of decrees in her name, virtually upholding idolatry and denouncing change, people who had not the remotest wish to join themselves to our Christians, had ceased all openly idolatrous practices, except such as are interwoven as custom in the social relations and national feasts. Idolatry appeared dead, and even the Buddhist priests were in many places quite prepared to see it buried—if not to assist in the obsequies.

Now, however, superstition has again boldly and arrogantly raised its head, not because there is more faith in it, but because it is associated with anti-foreign patriotism and is politically and socially profitable.

A sect whose known tenets are chiefly abstention from all alcoholic liquors, from opium and from tobacco, but whose secret designs were originally questionable, has enrolled in its ranks several millions of Manchus and Chinese, soldiers and civilians. The recent impetus was given to this formerly forbidden sect by the early decrees of the empress, which were and are believed to be anti-foreign and there-





REAR VIEW OF THE PRESBYTERIAN CHURCH AT MUKDEN.

fore anti-Christian. The sect took as its public cry, "Great is Diana," and everywhere exhibited a superlatively patriotic zeal against the Christians. They were secretly supported by the officials, tho openly condemned by them. The Manchu officials, great and small, were prominent by the manner in which all lawless violence by this sect was suffered to pass without any attempt at bringing culprits to justice. We were at length compelled to take such action before the magistrates to protect our people as never before. After a year's persecution the flood of evil has at length gone considerably down and there is now a brighter prospect of peace for the future. The attempt by this sect, from interested motives, to galvanize into life the dying superstition of the people succeeded for a time. Great zeal repaired ruined temples and restored or made prominent superstitious practises which had fallen into disrepute. But it is impossible to believe that superstition upheld by violence alone can recover its lost throne. Dagon may be held up by shoving it against a wall, but its standing position is not only insecure, but brief. Another change must come—sooner rather than later—over the Chinese people. Tho the guides of Chinese policy are very ignorant, they will open their eyes under the compulsion of facts, and must mend their ways. Indeed the empress seems to have already learned a great deal, especially from the lessons of an empty treasury. She has for some time adopted a good

deal of what was formerly vainly urged by the defeated reformers. She will adopt more.

Then, when freedom of worship is guaranteed in reality, and equality of treatment by the law irrespective of creed, we entertain little doubt of the rapid spread of Christian knowledge till every man in Manchuria shall have ample opportunity of intelligently accepting or rejecting the doctrines of Christ. Meantime the Gospel is steadily and in all directions leavening the public mind, tho its progress during the past year was not equal to its immediate predecessors.

It will from the above statements be readily understood how it is we have extremely few Manchus in the roll of our Christian membership. The Manchu-Chinese, or *Han chun*, are largely represented. To this class belong the two native pastors already ordained in Mukden and Tieling. We have also large numbers of Chinese who themselves or their fathers came from Shantung or Chih-li.

The late Rev. Dr. Williamson, then in connection with the Scottish National Bible Society, was the first missionary to travel in Manchuria. Rev. William Burns landed in



OLD WANG.

From a photograph taken just before his death.

Newchwang, where in a few months he died. His wonderful personality attracted four men to Christianity, who were baptized by Dr. Williamson. These four disappeared and left no apparent trace. The present native Protestant Church began in 1874 with the baptism of "Old Wang."\* Other two men were baptized along with him; but they, like their predecessors, have died leaving no trace. Old Wang was in reality the human founder of the church in Manchuria. His scholarship was of the most meager. But he was most familiar with his Bible. "Think you I endure all this

\* Story published by the Religious Tract Society, London.

obloquy from you on account of the pittance I receive from the foreigner?" asked he indignantly. "The foreigner has brought me THAT," holding up a Bible. "The foreigner may leave the country when he chooses; he leaves this Book behind. It is enough." His tact was remarkable; his enthusiasm was unbounded, and his zeal knew no weariness. Up till midnight or before earliest dawn he was ever eager to preach Christ and Him crucified—the one hope of humanity—to any and every man who would listen. He had himself in his initial stage been carefully instructed in Christian truth, importance being attached rather to great principles than to the letter. That truth was made practically applicable to life in China and not set forth



CHRISTIAN COLPORTEURS OF THE MISSION AT MUKDEN.

as merely applicable in the West. It was there a living, active, governing power. This system of Biblical instruction has been carried on ever since, and is coextensive with the widely spread church in Manchuria. Every missionary makes it the chief work of his life to make Christ and His Gospel fully understood by the Chinese Christians and applicants for baptism.

Another phase of our Christian work in Manchuria is exemplified in the case of the late Elder Chen. He was a cadet of one of the principal families in Weihien, of Shantung. He came here many years ago as a doctor. While practising his profession he became a convert. He considered himself a member of the literary class in China, and was not wholly free from that form of vanity which belongs to that class, and which has been known to exist in other lands than China. Old Wang, who was not a literary man, was my chief preacher in the

public chapel, where for several hours daily we proclaimed the Gospel of Jesus to crowded audiences. Liu, who is now the native pastor in this city, and was then the personal attendant of the president of one of the boards, was permitted to ascend the platform and assist Wang. Chen, the scholar, and a brave man, to boot, requested leave to take his position by their side. To his great surprise permission was refused. "Why! old Wang is no scholar! Why should he, who was a scholar, not be allowed to preach? He could do so, better than old Wang!" But he was led to understand that it was not scholarship, or even knowledge, which entitled a man to be a public preacher. He, as every other Christian, was encouraged to expound in private as much as he could, to as many as he would.

When, in 1879, I was leaving the station for a time, special instructions were left that Chen was not to appear on the platform; nor any other, except Wang and Liu. After my departure Chen and another Christian traveled north to Knanchengtzu purposely to preach the Gospel, where it had never been heard. At nightfall, on the first night out, Chen and his fellow went on their knees to ask a blessing on the work for which they had volunteered. To his own amazement no words would come, while the illiterate Wang had a remarkable gift in prayer. He was much disappointed, and admitted to his companion that there was something wrong. Ere long he discovered that he should have the help of the Holy Spirit. His next prayer in words was for the assistance of the Holy Spirit to teach him to pray. From that date his difficulties disappeared. I have never known a more trustworthy man than this one. He continued a conservative Chinaman to the end of his life in external matters and customs, not inconsistent with Christianity. Old Wang, at one time in his early days, cut off his "pigtail," because he had found in the Scriptures that it was a "shame for a man to wear long hair." To Chen such an act would have been impossible.

Thorough instruction in the life-guiding principles of God's Word and dependence on the invisible, but all-pervading influence and power of God are the two corner-stones of our church in Manchuria. Of course, we have a creed, but living power is more to us than the most excellent form of words. Our first native pastor, *Liu Chuenyao*, of this city, is a good example of the two principles mentioned. He is remarkably well versed in Scripture, and no Keswick preacher ever insisted more on the ever-present and active power of the Holy Spirit as a *sine qua non* of religious life. The church being built on such a foundation, and with thirty thousand Christians, the largest number of whom are ever ready to expound the saving doctrines of Christianity, should it be regarded as surprising that I anticipate within a few years an intelligent opportunity given to every human being in Manchuria of accepting or rejecting the great Salvation? The principles on which the mission work in Manchuria has been conducted are those expounded or implied in the Acts of the Apostles, making them applicable to a people like the Chinese; and in the circumstances of this century, we do not attach much importance to the many fads and theories of some moderns interested in mission work.



## HOPE FOR THE PRISONERS.

BY MRS. MAUD BALLINGTON BOOTH.

When we first entered the prisons and felt beneath our hands the handle of the plow God gave us, we realized that, difficult as the task might sometimes seem, we must never waver or turn back. Our hearts ached at the revelation of the great, wide, needy wilderness before us, but we could only bare our heartaches, for we could not show that need to the thousands whom we felt should see it and feel it—we have had patiently to wait and work. When our plans became formed, and we began to see how much could be done, we decided that our duty was to do, prove it possible, labor through the hard places, overcome the difficult ones, and then let the accomplished work speak for itself.

Four years have passed, and we can rejoice that the work has spoken. Letters filed away in our files from prison officers, speaking of their knowledge of the practical good accomplished among the prison population, letters from employers speaking in the highest terms of the faithfulness of our men now in trusted positions, and letters from wives and mothers whose hearts and homes have been brightened and gladdened—all these speak louder than any exposition of theories or proclamation of schemes.

So far the work has proved the success we hoped, and even surpassed our hopes. Even now it may take long years of faithful toil, of earnest living, and of patient effort, before our "boys" have removed the stigma that surrounds that hateful cognomen, "ex-convict." Our united aim and object in this work is to prove to the world that a man can thoroughly retrieve the past and prove himself a worthy citizen, even tho he may have been for years an inmate of a state prison. It is also as much our effort to make possible for every man on leaving prison to have at least one chance to make an honest living, that he may have a way of escape from the wretched life into which in many instances he fell more by misfortune or reckless folly, than by deliberate crime. So frequently do I receive letters asking for written information in regard to our work in the prisons, that I will jot down a few facts to send in answer to such queries.

## DESPAIRING AND HOPELESS CONVICTS.

I. Over eighty thousand men are to-day in our states prisons in this country. They are practically hopeless concerning themselves. Many things combine to bring them to a most despondent and reckless frame of mind.

1. Many of them have to face and dwell on their own failure and weakness, or their own sin and misfortune. What they have been in the past casts its wretched gloom of ill omen over what they might do

in the future—blighting and spoiling any aspiration that might germinate during their imprisonment.

2. The world's estimate of them is well known within the prison walls. They know that because they have been in prison no one will think of them as anything but criminals. They have heard it said that a man having once been in prison is sure to return there, and they look forward with dread to the suspicion and criticisms and the harsh dealings of an unfriendly world.

3. Our prisons are not as much places of reformation as they should be. I am not speaking in any sense against our prisons or their management. I believe in prison discipline. I have the warmest respect for many of our wardens. It is not within their power to alter the fact that as a country we are inflicting punishment which in hundreds of cases is not conducive to reformation. Their long confinement in the serving out of weary sentences makes these men become hopeless, unnerved, and unmans them for the future. My opinion is shared by many leading prison authorities that long terms often do more harm than good, and that with the first twelve months the man may have learned and profited by his experience to the full extent of its benefit, whereas during long years of imprisonment he will only be crushed and made unfit to ever again take his place in life's battles. I do not want to be thought a sentimentalist. I do not condone the prisoner or wish to make our prisons into easy places of retreat for those who care nothing for the law of God or man. I admit that many may be suffering the just retribution for their crimes, but I believe that in such punishment we should always, before all else, aim at reforming the man, or else of what good is all the expenditure that is made by the state and country upon these penal institutions? I believe very strongly that if the indeterminate sentence, as it is now enforced in Illinois, could be brought into force in every state, we should be bringing in a much more hopeful day for our prisoners and remove the possibility of crippling them so that honest lives are made difficult or impossible in their future.

The knowledge that the means of again gaining an honest livelihood has been practically removed by their sentence in state prison makes our prisoners look with gloomy despair on the future. Careful investigation of their life history would prove that a large percentage of our habitual criminals to-day are what they are because it was impossible for them to find honest employment. "Jean Valjean" was no fanciful creation of Victor Hugo's brain. He was the representative of a vast class of men who are looked upon as dangerous, worthless, hardened criminals, but who have within them the same spark of good and can often tell as pitiful a tale of hardship and misfortune as was so vividly depicted in "Les Misérables." From the very first we felt that hope was the great need with the prisoners and we have tried

in every way in the establishing of our work to stimulate this better, brighter condition in the hearts and lives of those with whom we have come in contact, and we realized from the onset that preaching would not do it but that what was needed was practical friendship.

II. We have just entered the fifth year of our work in the prisons, but the record is sufficient to give us every hope for the future. Of one thing I am very glad. We did not undertake the work with any preconceived idea, but all that we have done has been from what we have learned from the circumstance right on the scene of action. Soon after we had commenced our work within the prison walls, which includes meetings in the prison chapel, interviews with the men, and corresponding with them, we found it necessary to establish a league, which should link together those who had made public confession of a desire to lead a better life. We always lay great stress on the importance of beginning the new life, not on the day of liberty, but during their imprisonment, so that their sincerity may be there tested and tried, and their character strengthened. The benefit of these efforts to themselves are incalculable, as they are by them prepared for the chances that may be given them on their discharge from prison. This league has now been formed nearly four years, during which time we must have enrolled between eight and nine thousand men. The hold that we are gaining on the prison population is growing steadily all the time, so that they will now turn to us as they never could have done had we not thus become linked with them. The work is established in the following prisons:

Sing Sing, Auburn, and Clinton prisons, in New York; Trenton, N. J.; Charlestown, Mass.; Joliet, Ill.; Columbus, Ohio; Canon City, Col.; Baltimore, Md.; and in Folsom and San Quentin, Cal.

#### SOMETHING ABOUT HOPE HALLS.

III. We had not been working long before we saw that if our work was to be a practical one, it must do something to befriend the men on their discharge from prison until such time as they could find employment. We opened our first Hope Hall in New York about six months after the inception of the work. The second Hope Hall, in Chicago, was opened a year and a-half ago. Through these homes we have passed about eight hundred men—seventy-five per cent. of whom are doing well, and a very small percentage, indeed, have returned to prison. The home is made as attractive and homelike as possible—everything that might make it look like an institution is avoided—the rules are simply those that would guide any well-ordered family. No visitors are allowed to intrude on their privacy—everything possible is done to cultivate and stimulate self-respect. While there is no special industry, such as a factory, in connection with our homes, we avoid that idleness that would breed discontent. All the work of the home

is done by the men—improving, building, farm-work, care of the poultry, etc., and they are allowed to look for work themselves, while we also are constantly striving to find them employment. Tho we do not make it a rule of admittance that a man must be a Christian, yet the earnest Christian spirit of the home is one of its great influences for good upon the lives of those who use it as a stepping-stone to a better future. No one has admittance to the home who has not served a term in state prison, but it matters not how many terms he has served, many of our most faithful men having been five or six times in state prison. We receive the Jew, Catholic, Protestant, or infidel—the only condition being that they must conform to the rules of the home, and prove themselves earnest and sincere to do right. In my work for our boys in prison I have come across very few who had not an earnest desire to work. Many of them are men of great ability and good intelligenece—an absolutely different class from the class of men encountered in the rescue missions in the down-town part of our big cities. It should be remembered that these men come from every grade of society, and that they should be treated with as much consideration, and expected to show as much gentlemanly conduct in the home, as if the stigma of state prison had never fallen upon them.

IV. The finding of work with employers who would be willing to give them a chance at a new start was, at first, a very difficult matter. Now that many of them have made splendid records, it has, of course, become easier, but we can still say that this is a part of the work in which we must most earnestly ask the help of all those who can help in finding positions for our “boys.” We have men naturally representing all the different trades, and men who are only too willing to prove themselves faithful and painstaking in any service of those who will show Christian sympathy enough to forget the past and give them a fair chance.

#### WORK FOR WIVES AND FAMILIES.

V. Out of our interest and sympathy for the men in prison has grown another phase of our work, namely, the corresponding with and helping of the wives and families of those we get to know in prison. These represent a most needy and deserving class, and yet can not be reached by ordinary charities. They can only be approached from the sympathetic standpoint—as friends who have learned to know them through acquaintance with their dear ones. Many a time we have been able to help families in the most dire want and poverty—sometimes saving them from eviction—at other times getting them properly treated when sick, and in cases where temporal help was not needed, comforting and helping them in their sorrow and lonely hours.

At the Christmas season we make a special effort to provide good cheer for the little children who would go Christmasless otherwise, on account of their father's absence. Clothing, food, and toys, are dis-



tributed, bringing joy and comfort to many, and of course the news that goes back to the prison cell proves a fresh link between us and those whose hearts we are trying to reach. We are exceedingly grateful for all articles of clothing that can be sent to us for this work, as also for men's partly worn clothing, to equip our men when they go to work. Friends who will make up barrels of clothing, sheets, pillow covers, towels, etc., and send them to us, can feel that they are very effectually helping us in our work.

The work that I have been describing is one branch of the work of the Volunteers of America, and I have only a small staff of workers assisting me in it. Our workers, tho they do not go into the prisons, having their own special work to conduct, can yet help the prison work very materially in that many of our men on leaving prison are scattered in the different cities, and naturally turn to the local Volunteer post for help and comradely sympathy. In this way we shall be able to follow up many, where an organization of lesser scope would have to lose track of them. They have learned to love the white standard with its blue star of hope while within the prison walls. They have read our *Gazette*, and have become acquainted with our workers by name, and therefore when they return to their own city they naturally choose the Volunteer Armory as their place of worship, and turn to the movement with the knowledge of our promise to champion their cause.

I am constantly asked how this work is maintained. In the past it has been maintained entirely by my personal efforts in my lecture trips or by appealing to our friends. It can readily be understood that very heavy obligations are involved in such a work and the burden on my shoulders has been almost more than I can bear. I am much needed in the prisons and when occupied with meetings there my public efforts must be suspended, which means that our income ceases. Should I be laid aside by a breakdown in health our liabilities could not be met. This naturally proves a great anxiety to me and I am exceedingly anxious as soon as possible to get a steady income for this work.

I am now appealing to our friends to help me by joining a "Hope Hall Maintenance League." I hope within the next few months to get five hundred names upon this league of those who will donate or collect one dollar per month toward the maintenance of this work, or if they prefer twelve dollars per year in a yearly payment. If I had this steady income to rely on, the burden of the work, financially, could be carried while I was free to visit the prisons and further develop that which we consider is but the commencement of a great enterprise. That it has been a success has already been proved. The only drawback and real hindrance in our way is the need of funds. I sincerely hope you will join this league and try to interest others in joining it.

## BRITISH AMATONGALAND, SOUTHEASTERN AFRICA.

BY W. SPENCER WALTON.

Superintendent of the South Africa General Mission.

The land of the Tongas, which was not long ago annexed by Great Britain, is still unevangelized. It is the territory north of Zululand and not three hundred miles from Durban. We recently journeyed through this region in a cart drawn by six oxen, and saw unmistakable signs that at one time one great inland sea extended from Lake St. Lucia on the south to Kosi Bay on the north, where the now high sand ridges along the coast, acting like dams, have effectually kept back the sea and waters of the Indian Ocean. The country is one great plain, dotted over with sand hills, ponds, lakes, and ridges. It is covered with grass and trees in some places, and thousands of fan palms, while



A NATIVE STORE IN AMATONGALAND.

to the west, apparently the old sea boundary, is a long narrow forest. West of this, marsh land extends almost up to the Ubombe Mountains, which divide Zululand and Amatongaland from the Transvaal and Swaziland.

Journeying through one long plain covered with palms, we passed to the west of Lake Usebai and journeyed on through prairie land, skirted by the forest already mentioned. Lions, panthers, leopards, buffalo, koodoo, hippopotamus, rhinoceros, and other animals are to be found here, while the lakes and rivers are infested with crocodiles. There are many snakes of all sorts, from the python, twenty-one feet long, to the little deadly night-adder. The flora is magnificent, especially round Kosi and Usebai lakes. This country would be a paradise to a naturalist and a botanist. The large swamps between

- Lakes St. Lucia and Usebai and the many water or sour pans, as they are called, make it more or less a fever district; still healthy spots can be found, especially on the high ridges, which skirt the Indian Ocean to the east.

The Zulus look down upon the Tongas, and to call a Zulu a Tonga is considered a great insult. While in some districts the Tongas are degraded and diseased, as a whole we found them industrious, clean, and eager for teaching. To the northeast of Lake St. Lucia many live on little mounds which dot a large swamp, through which flows the Umkusi River, at times an underground stream. These are in a most degraded condition, dirty and covered with sores, the result of the bite of a very vicious insect. We hope to reach these poor Tongas from our station north of the lake.

North of this district, right up to Kosi Bay, great numbers of Tongas are to be found along the ridges which skirt the sea. They are of fine physique, and both intelligent and industrious, always

busy in their gardens, which produce two crops a year, or carving, making mats and baskets, or covering battle-axes or sticks, with very pretty wire work. Along these ridges we hope, in time, to have three stations.

After nearly five days' traveling, we reached Maputa, situated five miles to the west of Kosi Bay, a very pretty spot, with hills and valleys well wooded and watered. This was formerly the magistracy, but was recently given up, and the government has placed

the building at our disposal for a mission station. The sea is only ten miles to the east, and the noise of the heavy billows can be distinctly heard. We have now placed a missionary here, one solitary



A TONGA HUT.



THE KING OF THE TONGAS.

The king is seated in the middle of the group with his native advisers. Mr. Walton is seated on his left.

witness, and hope soon to be able to send a much-needed medical missionary.

The Tongas have occupied this land for generations, and number about twelve thousand. They are supposed to be a branch of the Atonga tribe, found in the northern districts of the Zambesi. Their language is quite different from the Zulu, but they are able to speak Zulu. The women dress their hair with red clay and fat—a most objectionable fashion. They are great polygamists, the young king, only twenty-seven years of age, having forty-six wives. This part of Amatongaland has only been annexed about three and a-half years; before that time human life was sacrificed for all sorts of imaginary evils, suggested by the witch doctor. But things have changed; the witch doctors are not looked up to as they formerly were, for the people seem to see the roguery of these emissaries of the devil.

The queen mother is a shrewd, intelligent woman, and has brought up her son, Ngwanasi, the young king, fairly well. Two of his people went to Cape Colony, and learned to read and write, and on their return taught him to do the same. He was called to meet us, and two days after our arrival came from a big hunt, with his two advisers and the usual retinue of followers. He is decidedly a pleasant looking young fellow, well formed, and with a bright smile on his face. We had a most interesting talk with him, and he told how desirous he was to have a teacher (missionary), and that he would do all he could for him, and tell his people to do the same. He told us that they were not a fighting nation like the Zulus, their only enemies being the Shangaans, who come from the north of Delagoa Bay. Some few years ago two missionaries visited Maputa, but were requested to leave after two or three days. Now all is changed, and God has graciously opened another land to be occupied for Christ.

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## THE GREEK CHURCH OF RUSSIA.

BY BUDGETT MEAKIN, ESQ.\*

Author of "The Land of the Moors," etc.

"Orthodox" is the title by which the people of this empire love to style their church, and as we might appeal to an audience as our "fellow-countrymen," a Russian would address his hearers as "Ye orthodox!" But it is not with our ideas of the meaning of the word as applying to those who happen to hold the same views as ourselves on religious questions. In their mouths the word applies to those who conform to every practise and ceremony introduced eleven centuries ago from Constantinople, whatever their views as to their signification may be, or even if they have none. This is the distinctive feature of

\* Mr. Meakin is now in America, prepared to give illustrated lectures on North Africa, Russia, and other countries in which he has traveled.—EDITOR.



the Greek Church, of which the Russian is an offshoot, and the main difference between it and the Church of Rome is, that while the latter disseminates the doctrines of men in addition to, or in place of those of the Gospel, the former may be said to teach nothing at all.\* A sermon, or any kind of religious instruction, is seldom or never heard in a Russian church,† in which no seats are provided, since the only duty of the congregation is to bow and prostrate and cross themselves before the sacred pictures or icons (spelled also cikons), to kiss them and the various relics exposed in glass cases, and to follow the performances of the officiating priests as long as they feel inclined, coming and going, or walking about at will. The scene presented is almost identical—but for the different types and costumes, architecture and adornments—with that in Buddhist and Hindu temples, and there is nothing of the awe-inspiring decorum and united action of Mohammedan mosques.

#### PAGANISM OF THE RUSSIAN CHURCH.

In fact, it must be confessed by any unbiased observer that tho its every ceremony is, if rightly understood, a testimony to some Christian truth, and tho its name and object are Christian, the Church of Russia is in no other sense a Christian church, but a pagan religion, on which have been grafted pseudo-Christian forms. The mass of the people, those who give their nation a religious character, the ignorant and superstitious multitude, have remained idolaters in all but name. But even the nominal acceptance of the Gospel has opened a door which is steadily opening more widely, for the Truth as it is in Christ to be reached; and from the beginning many have reached it, both independently of one another, and in real Christian churches—such as the Molokáni, the Stundists, and others.

If one questions any among the small proportion of educated people who have retained a sincere belief in the church of their land—not an indolent conformity for political interests—it is at once seen that they have taken the trouble to master the intricate symbols which oppose an impenetrable wall to the common people, and have arrived at the hidden Truth, in the light of the knowledge of which alone these forms and ceremonies acquire significance. Thus it is that a genuine Christian who is a member of the Russian Church has no difficulty in not only excusing, but even recommending, the ceremonies with which he has been familiarized from child-

\* Yet the Bible is free to all, tho very little read, and the work of the British and Foreign Bible Society—which annually disposes in Russia of one-seventh of its total output—is heartily supported by the ecclesiastical authorities. This fact alone speaks volumes for their good intentions, and is in itself the most hopeful feature in their church. They have already their own Bible Society, and several local translations have been undertaken by them.

† The first complete translations of the Bible into modern Russian were issued by the Russian and British Bible Societies about twenty years ago. Preaching is, however, gaining ground, in spite of the fact that the sermon must first be written out and submitted to the bishop.

hood, and which he dare not abandon if not prepared for the life of an exile. How few of us, indeed, can cast away the religious conceptions woven around us from childhood, imparted before we began to think ourselves! In this way the Russian Church counts many who are in very deed our brethren, whom we shall one day meet where there are no shadows, and where we shall realize, with thousands gathered from every fold, that the real Church of Christ has ever been one, and ever indivisible.

No servant of Christ can look on at a Russian service, noting the real earnestness of the majority, withal regretting its ignorant, superstitious nature, and, remembering that they are gathered in His name who died for them as for us, without being greatly moved. Even in a heathen temple, where our fellow-creatures bow before wood and stone of their own manipulation, one can not but be impressed with their blind devotion to their unknown Creator, but one is saddened as well to see the same thing done in the name of the Way, the Truth, and the Life. Still, He knoweth them that are His, and He must number many more of those before us among the redeemed than ever we can know. Let us not then be deceived into judging those whose blindness we pity, or tempted into any feelings for them but those of loving interest.

#### THE ENTRANCE OF CHRISTIANITY INTO RUSSIA.

It should always be borne in mind that Russia never knew the Gospel in its purity, and that all it was able to borrow from Constantinople was a corrupt eighth-century system in which "the simplicity that is in Christ" had long been hidden by ecclesiastical and ceremonial adaptations from heathendom; in which theory and symbol had taken the place of practise and deed; in which facts were lost in figures. Little wonder then, that it has hardly known that reversion to type, the purifying influence of spiritual revivals which have been the striking feature of Western Christendom. Such experiences are only rendered possible by study of the Word of God, and by the claiming of His promises of spiritual power, and churches in which lack of education or books renders this impossible can not rise above their received ideals. A Russian who attends the celebration of the Lord's Supper at least once a year, who employs a priest also for such births or deaths or marriages as happen in his family, and shows due respect to churches and icons, may live what life he likes, and hold what views he likes, but he will always be considered a satisfactory "orthodox" Christian.\* Heterodoxy in Russia means holding the fingers in certain positions while making the sign of the Cross, spelling the name of Jesus according to the reformed system, neglect

\* Fasting for a day, confession, and absolution are, however, necessary to obtain permission to receive the Sacrament.—B. M.

of prescribed rigorous fasts,\* and otherwise departing from certain matters of immaterial form. The missionaries of the Russian Church, to be found among the aborigines of Northwest Russia and Siberia, in Japan and China, etc., demand neither conviction nor religious knowledge from their proselytes. Baptism is considered the only essential, and a strict observance of fasts is not at first imposed. Where necessary the "convert" is presented with a shirt and an icon. No pious Russian passes or espies a church or icon without bowing, removing his cap, and crossing himself repeatedly, and this may be seen on the streets, in the tram-cars, and in offices and homes, where an icon hangs in the corner of every room, often with a lighted lamp before it. These icons are archaic Byzantine pictures—often almost too dark for the features to be recognizable—of faces, hands, and feet in their normal positions with regard to one another, showing through holes cut to fit in gold, silver, or gilt plaques on which the costume and halo appear in relief, altogether a most incongruous production. The features most frequently represent the Savior or the Madonna, but a whole host of angels and saints are likewise so honored, notably the popular St. Michael, "the wonder-worker." In the churches, as in those of the Romanists, may also be seen so-called representations of the Father and the Spirit. Many of these pictures are believed to have been "not made by hands," like the Virgins of Saragossa and elsewhere; others being portraits of Christ by Luke and John, while few of any note lack records of miraculous powers. Such may be seen hung round with models of the organs or limbs which are said to have been cured—a widespread custom in many lands. In battle the originals or copies are carried forth, and in many cathedrals assortments on brazen flags are always ready to hand. The "Iberian Madonna," whose chapel close by one of the inner gates of Moscow is the first place visited by the emperor on reaching that city, and having a great reputation for healing, is carried round the city daily to the houses of such sick folk as can afford the price, a copy in its place being worshiped the while. Funerals may also be seen preceded by men bearing icons in silken cloths. Occasionally icons of "the Mother of God"—as Mary is popularly styled here—are taken to visit one another, exactly as if endowed with personality. Peasants not infrequently call their icons what they really are, their "gods"—in Russian, "*bogies*." Only those who have seen the worship of idolaters in other lands can realize the veneration in which these pictures are held, in all respects the same as among the Hindus, the explanations of whose educated members are identical with those of educated Russians.

\* The Russian fasts are: Seven weeks in Lent; two or three weeks in June; from the beginning of November till Christmas, besides all Wednesdays and Fridays. Not only meat but even eggs and milk are then prohibited, and one of the Protestant churches, the Molo-káni, or milk-drinkers, derives its nickname from the disregard of this penance. —B. M.

At Ekaterineburg, on the borders of Siberia, I saw a large one from Mount Athos in Greece—the stronghold of Greek Church monasteries—which was making a collecting tour of the country, sanctioned by the “Holy Synod,” in charge of a party of priests, in a second-class railway carriage. I was assured that it was one of those “not made by hands,” tho a joiner who had been employed to repair its wooden frame had lost one of his legs for using it disrespectfully, notwithstanding that it was accredited with healing powers. For some days it had been worshiped by crowds in one of the local churches, and a multitude had accompanied it to the station, where a special service was performed on putting it into its carriage. In St. Petersburg the wayside chapel of a picture of the “Mater Dolorosa” was recently struck by lightning, and one of the adjacent collecting boxes being shattered, a copper coin was discovered adhering to the picture’s breast. This having been construed as a sign of God’s displeasure at the neglect of the chapel, and as an indication of what was dear to the Virgin’s heart, a stir was made to collect more coins, and now a stately church is being built on the spot. As the crowded tram-cars pass, the people cross themselves and throw coins on the pavement, to be gathered up by men in uniform provided by the church authorities. When the really heathen tribes who still exist in Russia are in trouble, they as readily pray to the local Madonna as to their own fetishes, and when any of them embrace the Russian religion and find the fasts hard, they have been recorded to turn the face of the icon to the wall while they ate their meat behind its back!

#### THE GREEK CHURCHES.

The innumerable churches built for their cult are unlike any others, both in architecture and arrangement, the commonest type being square, with four huge stone-built pillars supporting a central dome or cupola, around which cluster four or more smaller cupolas, generally shaped like an onion or an inverted pear, and often surmounted by an ornate cross, secured by rigging of chains. The cupolas may be gold-plated or gilt, or painted green or red, or a wonderful blue, in which case they may also be star-bespangled, and among them may rise tapering spires with hollowed flanks of similar colors. The walls below are for the most part whitewashed plaster-covered stone work of massive lines, with huge dull windows, separated by an excess of blank wall. From afar the effect is most pleasing, tho except in the large towns their dimensions are out of all proportion to the surrounding houses. Even straggling villages of log-huts often possess imposing churches, and every district center must have its cathedral. But the most picturesque of all are the country monasteries, almost always on some striking site, flanked by waving trees, or with a back-



ground of hills or water, features common to such institutions in most lands.

Inside, the Russian churches, as a rule, are lofty but bare. The walls and pillars are adorned with religious frescoes, canonical, celestial, or infernal, which often extend to the vaulted roof, on which may be discerned, at the risk of one's neck, a colossal human face in a halo, or an old man with a child affixed to his breast, and a dove. Opposite the principal entrance, toward the east, is the distinguishing feature, the picture screen, or *eikonostásis*, a magnificent piece of work, apparently of gold, relieved by a colored background, and fitted from top to bottom, and side to side, with paneled portraits of varying value, tier above tier of full-length saints and busts. In the center are the "Royal Doors," through which the laity may not pass, often of considerable value. Close beside them will probably be placed the most highly venerated icons of the church, before which worshipers prostrate themselves individually before kissing them and placing lighted tapers in the stand by the side. Often the gold plaques which represent all but the flesh are thickly encrusted with precious stones of fabulous value, in which case the prayers of their devotees increase in fervor, and their attitude grows still more reverent. Those who wish to have their friends remembered in prayer make out a list of their names on papers which are placed in an appointed tray. At the door is a counter where tapers and candles are sold, of varying size, according to means and desires, in the more modern churches being in reality American roll-top "bureaus." The business administration of church affairs, the furnishing and repair of vestments, etc., is in the hands of a committee, consisting of the priest, the deacon, the bell-ringer, and at least five churchwardens elected annually, who determine the proportions to be contributed by each household. All employed in services about the church or in the choir, are free from tithes and taxes.

#### THE ALTAR-THRONE.

Behind the Royal Doors, only opened at certain times during service, stands the altar, a large square table or cube, known as the *trapeza* or *prestol* (*i. e.*, throne). On it has first been spread a white silk "shirt," then an embroidered cover, underneath which lie relics. On this is the indispensable napkin or "*antiminsos*" of yellow silk, embroidered with pictures of a tomb, etc., and perhaps more relics, as well as the crucifixes held in the hands of the priests while blessing the people who kiss them; a copy of the Gospels, often richly bound in silver; the "*ciborium*," in which the bread and wine are kept after consecration, to be taken to the sick, etc.; a seven-branched lamp, and a sponge wherewith to wipe up the crumbs. I have also seen a silver casket—hall-marked—of coffin shape, with a figure of Christ triumphantly dancing on the lid, but perhaps this was a "*ciborium*."

There are two other doors in the icon screen, and behind that on the north side is the "Table of Sacrifice"—the *siasteri6n*—on which the "elements" are prepared. On it are a chalice, a paten, a lance-shaped knife, and a star to lay upon the bread beneath a napkin, in remembrance of the Star of Bethlehem. During the first half of the mass, consisting of litanies, psalms, gospel and epistle—known as "the liturgy of the catechumens," who leave at its close—five little specially prepared cakes of bread, like diminutive "cottage" loaves, are blessed, and a cube called "the Lamb" being cut out of one of them, it is placed on the paten and pierced on one side, each act being accompanied by an appropriate Scripture quotation. But, unfortunately, these and all the rest of the service are in ancient Slavonic, which the people can not understand. At the moment of piercing, wine is poured into the chalice, which, with the paten, is now carried out of the north door through the church, a halt being made before the Royal Doors, through which they are carried and laid on the altar. Then commences "the liturgy of the faithful," who, when the priest has "communicated," are invited to do the same, by receiving a bit of the bread soaked in wine in a spoon, as they crowd round the door. There is not a movement in the whole performance without a symbolic meaning, but "the Russians became zealous Christians in all matters of external observance without knowing much about the spiritual meaning of the rites which they practised. They looked upon the rites and sacraments as mysterious charms which preserved them from evil influences in the present life, and secured them eternal felicity in the life to come, and they believed that these charms would inevitably lose their efficacy if modified in the slightest degree. . . . If the Russian Church could instil into their minds a few simple moral principles, as successfully as it has inspired them with a belief in the efficacy of the sacraments, it would certainly confer on them an inestimable benefit . . . but the great majority of the parish clergy are men utterly unfitted for such a task."\*

*(To be concluded.)*

## THE LIVINGSTONE MEMORIALS.

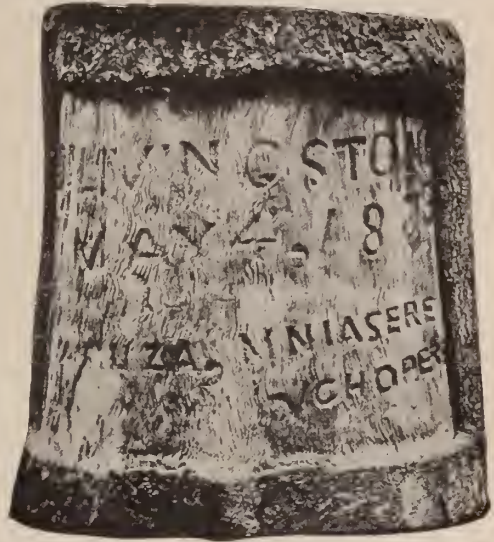
BY REV. JAMES JOHNSTON, A.T.S., DARWEN, ENGLAND.

At the recent annual meeting of the Royal Geographical Society in London, the object which excited perhaps more interest than any other exhibit was the section cut from the tree on Lake Bangweolo, Central Africa, under which Livingstone's heart was buried, and containing the inscription carved by his faithful native followers. This pathetic relic was recently sent to England by the British South

\* Mackenzie Wallace.

Africa Company for preservation in the rooms of the museum of the society.

Some two years ago Mr. Alfred Sharpe, C. B., Commissioner in the British Central Africa Protectorate, suggested to the Geographical Society that, inasmuch as the mpundu tree under which the heart of the great missionary and explorer was buried was in an advanced state of decay, the inscription should be cut out and sent to England for preservation. Later Mr. R. Codrington, acting administrator of the British South Africa Company in northern Rhodesia, on making a journey into the Bangweolo country, was requested to restore, if possible, the inscription. He found the tree still standing, but very hollow, and the inscription partially defaced by worms or insects. The tree was felled and the section bearing the inscription was cut out and is now preserved in London. The following words are still legible.



SECTION OF THE TREE FROM CENTRAL AFRICA, CONTAINING THE LIVINGSTONE INSCRIPTION CARVED BY HIS NATIVE FOLLOWERS AFTER HIS DEATH.

DR. LIVINGSTONE,  
MAY 4, 1873.  
. . . ZA MNIASERE  
UCHOPERE.

After cutting out the section Mr. Codrington marked the site by erecting a telegraph pole in the center of the surviving mpundu stump, and staying it with wire. Preparations have since been completed for erecting a permanent memorial on the spot which is so sacred to Livingstone's countrymen, and to his admirers in all lands. It was hoped that a stone monument might be erected, but no stone being available it has been decided to build an obelisk, twenty feet high, of concrete blocks, and surmounted by a cross. This work has been undertaken by a committee, consisting of representatives of the Royal Geographical Society, and Sir Henry M. Stanley, M.P., repre-

senting a committee formed some time ago for a similar purpose in British Central Africa.

The three hundred concrete blocks will be made on the spot, and thirty oak molds, lined with metal, have been sent from England, together with four hundred and fifty cylinders of concrete, each cylinder weighing fifty pounds. This gives some idea of the magnitude of the undertaking. From Chinde, at the mouth of the Zambesi, the loads will be taken to Chironio on river steamers, thence carried overland to a post on the Upper Shiré, and again shipped in a lake steamer to one of the posts on the West Coast of Lake Nyassa. From this point several hundred carriers will be required to transport the materials for the obelisk to old Chitambo's village, near Lake Bangweolo.

On each of the four sides of the obelisk there will be a bronze plate. On two of these will be inscribed the words seen in our drawing of the monument.

On the other two tablets will be the inscription: "This monument occupies the spot where formerly stood the tree, at the foot of which Livingstone's heart was buried by his faithful native followers. On the trunk was carved the following inscription: 'David Livingstone. Died May 4, 1873. Chuma, Souza, Mniasere, Uehopere.'"

The memorial is primarily due to the initiative of Mr. Poulett Weatherley, who has spent many years in the heart of Africa.

A memorial box has also been fashioned from the wood of the mpunda tree, and is to be presented to one of

the surviving members of the family. Some leaves from the same tree were recently on view at a Livingstone exhibition.

A suggestion has been put forward for nationalizing the land at old Chitambo's, in Central Africa, whereon the new Livingstone memorial is to be erected.



THE LIVINGSTONE MONUMENT.



## THE MISSIONARY QUESTION IN CHINA.\*

BY HON. CHARLES DENBY.

Ex-Minister of the United States to China.

The missionary question as affecting China claims at this time a calm and fair consideration, if for no other reason than because it may furnish an element in the settlement which the allies must soon make with the Chinese government. I assume that such a settlement will be made. After the terrible experiences of the past two months it will not do for our troops to withdraw from China without securing safeguards for the future protection of foreign residents. If by means of the indecision of the powers, or their conflicting views, nothing is done, the Chinese will claim, as they invariably do under such circumstances, that they defeated the foreign troops, and the foundation will be laid for new troubles in the near future. Now is the time to settle all questions touching foreign rights. It is the time also, if it be possible to do so, to settle what rights China has, if she has any, in the family of nations. A declaration in which all the treaty powers would guarantee her against dismemberment or partition, would be the foundation-stone of a convention which should contain abundant safeguards for the protection of foreigners. Undoubtedly one of the prominent subjects in such a convention would be the status of the missionary. It is probable that China would endeavor in some way to curtail rights which have been granted to the missionaries by existing treaties and conventions, but she would not demand the impracticable thing of their total exclusion.

The history of the Christian missionaries has on the whole been that of Chinese progress toward modern civilization. Commencing with the arrival of the Jesuit father, Ricci, in 1582, through the time when the first Protestant missionary, Robert Morrison, arrived at Canton in 1807, and down to our own day, missionary work has never failed to instruct and benefit the Chinese. The missionary has been the educator of the Chinese. He has written original books for them; he has translated foreign books into their language; he has established schools, colleges, universities, and hospitals; he has introduced foreign arts and sciences; he has been the forerunner of commerce. To the ordinary foreigner, whether a tourist or a resident, the Chinaman is a stranger, but the missionary is his constant companion and friend, and always the dispenser of charity. It is stated that the converts informed the foreign ministers of the impending riots, but that their warning was not heeded.

China has rarely refused to grant to the missionary whatever privilege was demanded for him. In the French treaty of 1858 she allowed the missions to secure land in any part of the empire, and in

\* This paper is dated Evansville, Indiana, September 5, 1900.



1865, in the Berthemy convention, she agreed that the magistrates should not necessarily be consulted before land was bought, and she made this privilege emphatic at the instance of M. Gerard, the French minister in 1895. In 1891 the emperor, among other things, declared in an imperial edict:

The religions of the West have for their object the inculcation of virtue, and tho our people become converted, they continue to be Chinese subjects. There is no reason why there should not be harmony between the people and the adherents of foreign religions.

Now when the position of the missionary is made secure, both by Imperial edict and by treaty, it is sought to charge him with the responsibility of the last outbreaks in China with a view to prevent him from continuing his labors. Recent history does not sustain the proposition that the people are so much opposed to missionaries as to be willing to drive them out by violence. If that proposition had been true they would long ago have been driven out of China. In the province of Chih-li, where the recent riots had their most important sphere of operation, from 1870 down to 1899 there was no riot, tho the province is full of missionaries. There have been usually specific causes for riots. At Chin-kiang, for instance, the riot which occurred a few years ago arose from the striking of a Chinaman by a Hindu policeman. Several riots have been caused by the ridiculous charge that the missionaries use the eyes of infants to make medicine. This was the origin of the celebrated riot at Tientsin in 1870. Here it must be said that if the foreigners would give up the establishing of orphan asylums, they would avoid a prolific source of disorder. In one of the towns on the Yangtse a missionary laid her hand on a boy's head in the streets. The boy claimed that he was bewitched, and a fearful riot ensued.

It must be admitted that sudden disturbances growing out of such incidents or delusions as above mentioned, do not indicate a general antagonism among the people to missionary work. Missions are established all over that great empire, many in the most isolated and unprotected places, and disaster has come to comparatively few of them. It is not to be denied that hatred of missionaries exists among the *literati* and the higher classes. While the government has not failed on suitable occasions to acknowledge that the missionaries do good, and to order that they should be protected, still official classes view them with envy, hatred, and malice.

I must distinctly say that in this article I take no account of the spiritual side of this question. That field of argument must be left to the religious teacher. The merchant, the manufacturer, the diplomatist, the statesman, look to economic results rather than to the spread of religion. Surely the Western world gains by having residents all over a great empire who have its interests at heart. Surely,

the spread of modern civilization conduces to the extension of trade and commerce. Surely, the enlightenment of the nation tends to promote peace and good-will, and all friendly relations with other nations.

In the great question of commercial expansion the labors of the missionaries in all parts of the world have been appreciated by all intelligent rulers, and they have consequently been fostered and protected. A noted example of this line of policy has recently been furnished by the emperor of Germany. Whatever may be said of the peculiarities sometimes exhibited by the kaiser, it must be admitted that his foreign policy has been definite, determined, and brilliant, even if occasionally too aggressive. He has realized that one of the important agencies in the development of the world, and the extension of German influence, is the establishment and protection of foreign missions. France learned this centuries ago, and from the time of Louis XIV she has been the protector of Catholic missions. Tho she excludes and derides them at home, in the Orient she has immemorially spread her egis over them, and they have repaid her by extending to her and her interests the most perfect devotion. In China, since the earliest establishment of Catholic missions, the French minister has had sole charge of the claims of all members of Catholic missions, no matter what was the nationality of the claimant. Thus the Belgian, English, Italian, German, Spanish, in fact the Catholic of all nationalities looked to France alone as his mediator in all troubles, and it must be said that she has served him well. She has always been on the alert to secure rights and privileges, of which other nations have availed themselves under the favored-nation clause.

It is odd, perhaps, that the nation which is considered to be the most irreligious in the world, should, all over the East and the Far East, stand as the champion and defender of the Catholics of every country. Yet under the empire, the monarchy, and the republic, this position has been sustained up to this hour. The German emperor long ago saw the subtle, and far-reaching influence, both at home and abroad, which was escaping from him by reason of the policy of France, and he determined to counteract it. After the Franco-Prussian war he commanded that the German Catholic, like the German Protestant, should be under the sole and exclusive jurisdiction of Germany, so that now in Turkey, as well as in the Far East, France has lost all authority over matters connected with the German Catholics. There can not be much doubt that this policy is right and just. There are to my knowledge no American missionaries in China who are Catholics, but if there were, the minister would undoubtedly claim jurisdiction over them.

The world well knows, to its sorrow, one of the results of this absorption of supremacy over the Catholics by the German emperor.

When, in 1897, two Catholic missionaries were murdered in Shantung, the event was made an excuse for the seizing of Kiao-cho and the adjoining territory. From this unjustifiable event dates the beginning of the troubles that have lately afflicted China and startled the world. It is well known, also, that in other quarters, as in Palestine and Syria, the same policy of protection is being pushed by the kaiser. It will scarcely be doubted that one of the reasons for this action is to secure the influence of the Catholic Church for the emperor, but another unquestionably is the expansion of German commerce. That commerce follows the missionary has been indubitably proven in China. Inspired by holy zeal he goes into the interior, into localities where the merchant has never penetrated, but it is not long before the drummer follows on behind. Several times in China little towns have been laid out and built up by missionaries, with hotels, churches, and stores. Municipal governments have sprung up which are administered under foreign laws, and they have been object lessons to the Chinese.

I freely admit that other causes besides missionary work have operated since 1843 to produce progress in China. No one will deny that the diplomatists, the consuls, the merchants, and the Imperial Maritime Customs have done a great deal, no doubt the greater part of the work of opening up China. The world scarcely realizes how vast the work has been. The electric telegraph is now in every province, steamboats ply on the coasts and up the rivers; handsome cities have been built. Foreign trade has vastly increased, mines have been opened, and railroads are soon to cover the land as with a network. The best intellects in China do not hesitate to admit that much of this progress is due to the missionaries, who constitute nearly one-third of the foreign population. How could it be otherwise when we consider the hundreds of industrial and other schools, colleges, hospitals, that have been established all over China? If these agencies of improvement are powerless of effect, then let us discontinue the use of them in our own country. It is contended that the Chinese are violently opposed to the adoption of the Christian religion, and that on this account mission work should be abandoned.

In the consideration of this question, it must be remembered that the Chinese have barely any religion. Their fundamental cult is the worship of ancestors. They are the most tolerant, or the most indifferent to religious views of any people in the world. They care nothing about sects. They rarely go to a temple. They have tolerated the Mohammedans for centuries. They tolerated the Nestorians and the Jews. The only religious exercise of any note in which the emperor takes part is when at the winter solstice he sacrifices a bullock to Shangti, the unknown and ideal divinity.

Of course when the riot against the foreigner is afoot the mission-

ary suffers, but it is because he is a foreigner, not because he is a Christian. He bears the burdens of his race. We have not far to go to find the causes of popular discontent. Western inventions, it was thought, were depriving the poor of bread, and the foreigner was, by degrees, absorbing China. To take away the missionary now is to surrender the fruition of the labors of many devoted men and women during half a century. It is to leave China to relapse into barbarism. It will result in checking commercial expansion and impeding internal improvements.

I have been asked to point out any "failings" in missionary work that have come to my attention. It can hardly be expected, however, that I can advance anything new. With all due deference to the great missionary societies who have these matters in charge, my judgment is that missionary work in China has been overdone. For some years past it has assumed the phase of a new crusade. Take Peking as an example. As given in this REVIEW, in its issue of Sept., 1900, there were located at Peking, the following Protestant missions: American Board, American Bible Society, American Presbyterian (North), American Methodist (North), Christian and Missionary Alliance, International Y. M. C. A., London Missionary Society, Society for the Propagation of the Gospel, International Institute, Mission for Chinese Blind, Scotch Bible Society for Diffusion of Christian Knowledge. To these must be added the Church of England Mission, the English Baptist Mission, and the Swedish Mission.\* The Greek Church (Russian) had a mission, which was established many years ago. No mention has been made of it during the last two months. The Catholics have immense holdings in Peking. They own very valuable real estate. In the way of mission work they are very largely represented. They have a bishop and vicar-general, a great number of priests, an orphanage and college, and schools, sisters of charity, four churches, and a hospital. Let it be said here, in parenthesis, that it is certain that the Catholics will never abandon China, and if they stay there, no human power can keep the Protestants out.

The above list shows that of American societies alone there were seven in Peking, not counting the Peking University, and that all the Western powers, taken collectively, were represented by about twenty missions. The same condition practically exists in other important cities. Tientsin, for instance, seventy-three miles away, had eleven English and American Protestant missions, and a great number of Catholic priests. In at least eighty towns in the north, where the scene of disorder lay, there were missions. I submit, with some diffi-

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\* It should be remembered that almost all these missionary societies are in Peking chiefly because of its political and commercial importance; that they may use the city as the basis of operations, and not simply as a sphere of missionary work. The same is true of other centers.—EDITOR.



dence, that it would be better to have a few strong missions than many weak ones. A careful study of the situation would seem to suggest that no two American societies should occupy the same district.

If the land were parceled out and only one society were located in any place, there would be less risk of mutual antagonism, and less confusion among the Chinese. They can not understand why, with only one God, there should be so many different churches. The Catholics appreciate the force of this suggestion, and never allow two societies to locate in the same province.

One other criticism, and I have done with this ungracious task. The zeal of missionaries, which impels them to go into dangerous places, ought to be controlled. When the territory is in disorder, and unsafe, the parent society should see to it that its employees do not go into such localities. Consuls have sometimes advised persons not to go into dangerous parts of the country, and their advice has been ignored. When trouble comes the representatives of the government must intervene to afford relief, but they are powerless to control missionary movements. Reason would dictate that prudence and common sense should be consulted in all such matters.

Much has been said about sending ladies to China as missionaries. The China Inland Mission has been greatly attacked on this account. Possibly if I had never seen the ladies at work I might have agreed with these critics. But the truth is that they do the hardest part, and the most of the work in China. The teaching of the children, and the nursing and treating of the sick women and children, surgical and medical, fall to their lot. I have not space to praise them here, and I could not say sufficient good of them if I had.

I realize how difficult it is to discuss a subject of such far-reaching effect as the missionary question in the Far East without allusion to its spiritual side. To the missionary, of course, the saving of souls is the supreme purpose of his labors. The charity, the instruction, the medical treatment, are all subsidiary to this main object. But words from me can add nothing to the sublime obligation that comes to Christians from the Divine command. To him who believes that he is ordered by the Supreme Being to go forth as a religious teacher, argument is superfluous. History shows that he will engage in this work tho the greatest dangers may confront him. Nor is it worth while to look at the subject from a governmental point of view. It is not within the range of probability that any administration in this country will consent to the exclusion of its missionaries from China. It can not be dreamed of that a step fraught with such vast and injurious results will ever be taken by the Treaty Powers. The treatment of the whole subject rests with the Christians of this and other countries. It will be found that the sentiment of the world will now, as heretofore, be on the side of a reasonable and prudent policy of religious expansion.



## BIBLE TRANSLATION AND DISTRIBUTION.\*

BY REV. CANON W. J. EDMONDS, B.D., EXETER, ENGLAND.

Vice-President of the British and Foreign Bible Society.

It is not yet adequately realized throughout the churches that the translation of the Scriptures into the language of the people among whom the religion of our Lord took root, was the first solicitude of the Apostolic churches, and, almost without exception, remained the policy of the Church until the sixteenth century. This is Ecumenical, if anything is, and yet it needs to be reaffirmed and coordinated, and made to be the common policy of us all. We want Christian converts to have the help of Bibles. We want them to look into that achromatic mirror, in which, without refraction or distortion, they may see Jesus. We do not want them to have the distraction of rival Bibles, nor the disadvantage of eccentric Bibles, nor the darkness of unlearned Bibles. We want them to have the best that the best men can give them. We want to kindle in the churches the ambition that will keep men from sleeping, till in every land and language there is some promise that, before long, there will be such a translation of the Word of God, that we can look comfortably into each others' faces as we give it to the converts, and say, "Here is your spiritual history. This is the will of God in Christ Jesus concerning you." . . . Whatever is the share of other lands, America, and Germany, and Great Britain are clearly put in trust of the Gospel. They must translate and they must distribute it.

To give to men the message of God on lips touched with a live coal from the altar of God, is the first true greeting of the ideal missionary, as he lays the foundation of a living church; to hand to his people God's written revelation, plain, permanent, perfect, as far as anything partly human can attain to be perfect, is, when his other work is over, his ideal farewell.

There are on the roll of distinguished missionaries, ancient and modern, the names of illustrious laborers who have so begun and so ended their work. There are instances, in the work of the early Church as well as in the modern Church, where the best of books was the first of books; where the very alphabet was constructed for the purpose of translating the Bible into the people's language, thus giving a new force and interpretation to the name which our Lord gave to Himself, "The Alpha and the Omega, the beginning and the ending, the first and the last," so revealing Himself as the creator of literature as much as He is the creator of the world.

The great duty which, alike in England and America, is especially committed to the chief Bible societies, can not be viewed to advantage

\* Condensed from an address delivered at the Ecumenical Conference on Foreign Missions, Tuesday evening, April 24, 1900. Corrected by the author.

except an effort be made to realize its place in the great scheme by which the Holy Church throughout the world has acknowledged God. . . . We view and review the work of many laborers in many lands, but there is unity in it all. . . . American and Scottish societies there are, not unfruitful or obscure, who share, with the British and Foreign Bible Society, that part of the white man's burden involved in the duty of bearing forth the good seed of the Kingdom of God. I deal with it as one work, one task, mighty in operation, the surest, the safest of all the agencies by which a living Church performs the duty laid upon it when as a sower it goes forth to sow. . . .

I have noticed for some years a process at work by which the lessons of Church history, which have been too much "unexplored territory," are becoming every year more familiar to us upon whom the ends of the ages have come. And what is more, and I trust also better, there is an approximation on both sides of the Atlantic, in the temper in which Church history is viewed, toward a common understanding of its lessons.

"Church histories" says Bishop Potter, "have been hitherto of chief, if not of exclusive interest to scholars. But if our age has brought nothing else with it, it has brought an instinct of historical inquiry which has happily largely freed itself from partisan or ecclesiastical bias, and which has learned to read and tell the story of the Christian centuries in a larger spirit and with a more candid utterance."

This witness is true, and the work of Bible societies has everything to gain from it, and this much is certain. Church history teaches no earlier and no clearer lesson than this, viz., that a living church holds fast and holds forth the Word of life; and that its chief security for holding it *fast* is fidelity in holding it *forth*.

It is one of the signs of the good hand of God upon us that there is not only a revival of zeal in the work of missions, but there is also poured out upon the churches an increasing desire to know what our earliest predecessors did when they went forth in obedience to our Lord's command to make disciples of all nations. It is a striking fact that the work of translating and disseminating the Scriptures begins where missions to the heathen begin—its starting-point is Antioch.

Listen to St. Chrysostom, the most illustrious name in that fourth century when many were illustrious: "The doctrine of St. John did not in such sort (as the philosophers did) vanish away, but the Syrians, Egyptians, Indians, Persians, Ethiopians, and infinite other nations, being barbarous people, translated it into their mother tongue, and have learned to be (true) philosophers." And King James' translators, who quote this in their "Address to the Reader," add a similar passage from Theodoret, "next to Chrysostom," both for antiquity and learning: "Every country that is under the sun is full of these words, and the

Hebrew (tongue) is turned not only into the language of the Grecians, but also of the Romans, and Egyptians, and Persians, and Indians, and Armenians, and Scythians, and Sauromatians, and briefly into all the languages that any nation useth." Then, after a detailed account of similar work, reaching through much of the middle ages, and yet far from exhaustive, they draw their conclusion: "So that to have the Scriptures in the mother tongue is not a quaint conceit lately taken up, . . . but hath been thought upon and put in practise of old, even from the first times of the conversion of any nation, no doubt because it was esteemed most profitable to cause faith to grow in men's hearts the sooner, and to make them to be able to say, with the words of the Psalm, 'As we have heard, so we have seen.'"

I venture, my brethren, to urge that it is of the highest importance to the soundness of our missionary activity, that we should not think of this branch of our work as "a quaint conceit lately taken up." It is, as King James' men say, "most profitable" as an instrumentality for "causing faith to grow." It is a means also, when faith has sprung up, for "the more confirmation of it," that men may "know the certainty of those things in which they have been instructed."

Men will yield homage to principles fortified by such sanctions. Methods may and do alter. This plan or that plan may be tried, adopted, or put aside. We, however, are dealing to-day not so much with the achievements of translators, as with the principles upon which the early Church proceeded in her missionary work. I am not losing sight of the fact that if a thing ought to be done which in old times was not done, we must be bold in Christ to create a precedent. The Holy Spirit still abides in the Church. The Lord walks still among the candlesticks. But no man can thoughtfully watch the tendencies of the times we live in without seeing that all round us there is an increasing desire to realize the unity of the Church's life, to bring its operations into harmony, and to rejoice when fresh studies reveal to us that the instincts which prompt us to make known in all lands and languages the very Word of God, are but a repetition in us of promptings which came to the earliest Christians in their earliest organizations.

The quotations that I have given from St. Chrysostom and from Theodoret, tho somewhat rhetorical, are, when all deductions have been made, a splendid record of solid achievement. Bible societies are mere instruments, but the translation and distribution of the Word of God is the duty of the living Church; it can not be neglected without grave consequences. Whatever else was or was not done, this branch of the ministry of truth was *never* neglected in the early Church: From whichever of the great missionary centers we start, from Antioch, from Alexandria, from Carthage, or from Constantinople, the foot-prints of the translators of the Bible are there. Beautiful are their feet, and their footprints are not only beautiful, but indelible. So

strikingly true is this that, when Dr. Salmon, one of our ablest British divines, was meeting the allegation that the four Gospels were a good deal later than apostolic times, he replied with equal logic, learning, and wit, "that at the time when it is doubted whether the four Gospels were born, we find their children full grown."

From the pages of early Church missionary history I select an example of missionary policy, and an instance of far-reaching missionary success, which by a series of unbroken links binds the second century to our own; the Syrian to the Saxon.

In Edessa, the Oxford of the East, in the second century, the question arose whether the New Testament was to speak out the one truth in whatever language the believers in it spoke, or whether that truth was to be buried in the grave of the one only language in which the Church had received it. The answer is found in every book of authority that deals with the history of the Bible; at the head of every list stands the Syriac version, and the date assigned to it is the second century. The relations between the church of Antioch and the church of Edessa have been investigated by two French Roman Catholics, Professors Martin and Tixeront, opposed in one point indeed, but agreeing in this, that the Syriac-speaking church of Edessa is the child of the Greek-speaking church of Antioch. The older man differs from the younger in the date of foundation, Professor Martin placing it in the first century, and his pupil placing it in the second. Mr. Burkitt, a high authority on the Syriac language and literature, finds this very Syriac church distinguished from other contemporary types of Christianity by its simplicity, its close touch with Holy Scripture, and its deep moral tone and practical seriousness. No church was fuller of the missionary spirit. No translation of the Bible, except the Vulgate, and our own, has had a more distinguished missionary history. It went to Ceylon in the sixth century, to China in the seventh; it was a missionary progress all along the line. Nor was its influence confined to the East. Tatian, a Syrian of the second century, constructed out of the four Gospels a continuous narrative. It was called the Diatessaron, and it had an immense circulation. It passed from the East to the West. It took a Latin form in the sixth century, and then in the ninth was turned into Old Saxon. Under the name of the Heliand it assumed the form of poetry, and was a chief instrument in the conversion of the Saxons. In this form, says Dr. Wace, the Gospel "lived in the heart of the German people," and in due time produced Luther and the German Bible, thus binding together the second century and the sixteenth, the East and the West. And Tatian tells us how his own heart was touched and his mind satisfied by the Bible. His faith came by reading, and his reading was in the Word of God. He had made trial of every kind of religious worship, and the result had sickened him. "As," he says, "I



was earnestly considering this, I came across certain barbarian writings, older in point of antiquity than the doctrines of the Greeks, and far too divine to be marked by their errors. What persuaded me in these books was the simplicity of the language, the inartificial style of the writers, the noble explanation of creation, the predictions of the future, the excellence of the precepts, and the assertion of the government of all by One Being. My soul being thus taught of God, I understood how the Sacred Scriptures lead to freedom from the world's slavery, liberating us from thousands of tyrants, and giving us not indeed what we had not received, but what we had once received, but had lost through error." This fragment of second century autobiography is not only decisive as evidence of the policy of the early Church in the matter of the translation and the diffusion of the Scriptures, but it is in itself, and in its far-reaching results, an eloquent example of the missionary value of that policy.

I have spoken of Antioch and its methods. The same lesson is taught when we look at Alexandria, next in order of Apostolic churches. Our knowledge of Egyptian Christianity is rapidly increasing. We know of four Coptic versions of the Scriptures, beginning with the second century, and I need only remind you of the beautiful anecdote of Pontitianus, which St. Augustine gives us in his Confessions, to show how influential one of these versions had been upon the missionary life of Egypt. In India, thousands of thoughtful men are living under similar conditions to those which existed in the second century, as also are other thousands in China and Japan.

When we reach the fourth and fifth centuries, we are in the era of great Bibles, and nearly every one is the result of missionary work. There are diversities of operations, indeed, but the governing principle is always the same. The aim is to translate the Bible into the language of the people, and then to put it into their hands. Sometimes, as in the case of the Latin Vulgate, it is one man away in solitude like Jerome in Bethlehem, who does the work, or in the full activity of Church life as Miesrob was when he gave the Armenian Church their Bible, and constructed their very alphabet for this purpose. Sometimes the missionary impulse is given half unconsciously, as when Ulphilas felt the spell of Christianity at Constantinople, and gave the Gothic people the first of Teutonic Bibles, five hundred years in advance of the earliest Anglo-Saxon Gospels. But nowhere is there an exception to the rule. It operates wherever there is need, and only because of the fact that the German and other invaders of the Roman Empire adopted Latin as their sacred tongue was the work of translation apparently suspended in the Western Church for nearly a thousand years. There is no fallacy more fallacious than that the Latin Bible was provided with a view to the protection of the Word of God from common use. It was distinctly the reverse. What the



Syriac Bible was in the East, that the Latin Vulgate was in the West.

There is another great missionary service which Constantinople rendered to Western Christendom, the effects of which continue to this day. The millions who look up with reverence to the czar of all the Russias, owe their Bible to Constantinople. The Bible now circulated among them in hundreds of thousands of copies yearly by the British and Foreign Bible Society, is the child of this ninth century version, for the sake of which the current Russian alphabet was invented. That translation of the Bible was sought for by the Slavonic princes, and distinctly as the supreme authority in matters of faith. Evangelists had approached their country from more than one quarter. They were perplexed. "One teaches after one manner," they said, "and another after another." "We do not understand the Greek and Latin languages; send us teachers who may translate the Sacred Books." And so it came about that the Bible was the first of Russian books as it had already been the first of Gothic and the first of Armenian books. As a sacred umpire it came, as well as a sacred teacher, an end of controversy when once its meaning is ascertained, and its sentence delivered. And this was done in the darkest century of the dark ages. Such is the value of a true principle, that where it prevails, the tendency is always to bring about a better state of things. Even when religion has stiffened into rigid formalism, virtue goes out of the Word of God to reanimate, to regenerate, to renew.

This principle, operative in the life of the Church from the first, received fresh illustration at the Reformation. Teutonic Christianity comes into view with the Bible in its hand. "The primal records of Christianity," says Milman, "in a narrow compass passed into all the vernacular languages of the world. . . . Monasticism was rejected as alien to the primal religion of the Gospel; the family life, the life of the Christian family, resumed its place as the highest state of Christian grace and perfection."

Of this there is a striking example in the church life of Bohemia, in the generation that produced disciples of Huss and Jerome of Prague. It is Matthias of Janow who speaks. "From my youth up, whether on a journey or at home, in business or at leisure, never was my Bible out of my sight. My soul was, as it were, espoused to it. In every sorrow, in every persecution, I ever betook me to my Bible, which walked with me as my betrothed. And when I saw others carrying about the relics and bones of saints, I, for my part, chose for me my Bible, my elect, my comrade in all life's journey." And it is to be noticed that it is to the exhortation of Augustine and Jerome that this saintly man traces his love for the Bible.

The invention of printing in the fifteenth century gave a powerful

stimulus to the circulation of the Scriptures, and it is due to the truth of history to add, that there was for a long time no departure from the ancient policy of the Church. Indeed, in all the leading countries of Europe there was as it were, "the appearance of a man's hand, and lo! a roll of a book was therein."

Nearly eighty years were to pass before Europe was to stand at the parting of the ways. Twenty editions of the Latin Bible had been printed in Germany alone, before Luther was born, and in the year that followed the nailing up of his "Theses," the fourteenth known issue of a German Bible took place. All these fourteen issues were large folio Bibles and not mere reprints, but of various translations from the Vulgate. I take these facts from the catalogue of the Caxton Exhibition of Bibles of 1857, drawn up by Henry Stevens, of Vermont. Germany, as we have seen, took the lead, but Italy soon followed, then France, then Bohemia. Soon the folio Bibles were followed by a quarto, and then "the poor man's Bible," the first edition in octavo of a Latin Bible, made its appearance, in 1491. All these Bibles were produced in open day; they involved no breach with the past, they indicated no forward movement, but they bear by their numbers and their variety strong evidence of a deepening and extending Christian life.

A forward step, however, was about to be taken. "Greece," says Mr. Goldwin Smith, "arose from the dead with the New Testament in her hand." Two eminent men took the manuscripts from her and shaped them for other men's use. One was a cardinal, the other, Erasmus, narrowly escaped that dignity. Again there was no breach with the past. Erasmus's Greek Testament was dedicated, with permission, to the pope. The date of this event should be noticed. It was 1516.

The Old Testament in Hebrew had been printed as early as 1488. Access to the originals is the primary condition of sound Bible work. All Europe over the foundation of Bible knowledge was laid.

It is an exceedingly solemn thing to notice that there was nothing final or official to hinder the work of Bible translation and diffusion from being done in every country in Europe, whether of Latin or German race, till the Council of Trent took its fatal decision in 1546. Then for this high service the one race was taken and the other left. Then the policy of the council bore fruit in the hostility of the church, and no man since has been able to count upon official support in that great communion, from pope, or bishop, or parish priest, if he devoted himself to the task of giving the Scriptures of God freely to the people. There is plain proof that in the judgment of the best men in the Latin Church, including the present pope, this opposition has gone too far. But it is now too late to alter a policy which has three centuries and a half behind it. Tyndale and Rogers

can not be unstrangled or unburnt. The history of other crimes can not be blotted out. In Spain, for example, Cardinal Ximenes had the start of Erasmus in the matter of the Greek Testament. In his Polyglot it was printed first, tho not published. There were Spaniards who longed to give the Bible to their countrymen in their own tongue, and the great cardinal's munificence and learning had made it possible; but when, in 1543, Enzina published at Antwerp a version of the New Testament, and presented it to Charles the Fifth, he was thrown into prison for his pains; while Liesvelt, who printed a version in the Low Countries, in 1526, was condemned and beheaded for asserting in one of his annotations that "the salvation of mankind proceeds from Christ alone." It can not be too distinctly affirmed, nor too often repeated, that sixteenth century opposition to the translation and diffusion of the Word of God, was an innovation, a departure from the course which the missionary Church of God had up to then almost invariably followed. The Jesuit missions are the first considerable examples of learned men carrying the Gospel message, abundantly competent to translate the Bible, but, so far as appears, not doing it.

In the East, in the early ages, the great missionary church of Syria did it, the Franciscans in the middle ages did it; but the Council of Trent, by its decree, stereotyped the Vulgate, and thenceforth held the sword of the Spirit in a paralyzed arm. And so it has come about that the work done by great scholars and scholar missionaries, like Uphilas or Jerome, or great missionary churches like the Syriac, or the Alexandrian, or by the commanding influence of great Christian cities, as when Constantinople helped the Russian people to obtain their Bible, or by the new-born energy of a great religious movement, as when the Reformation angel uttered his voice, that work, with the sanction upon it of Church authority, of Church history, of scholar saints and scholar martyrs, has come into the exclusive charge and custody of the most living branches of the Church of God. It is the common task of Christendom, and the lowly and the lofty alike are members of this greatest of cooperative societies. All missionary work will eventually be tested by the conformity of its results to the Divine model of life and character set before us in the Holy Book. No missionary is better employed than the competent translator. No missionary society has fully risen to the ideal which has not contributed a man or men to this great Pentecostal revelation of the mind of God to the heart of His creatures.

We now reckon over four hundred of these Divine voices, and none of them is without signification. Each bears witness to the love that God hath to us, and that no race or language is now common or unclean. . . . The missionary idea is conquering the life of the churches. The living churches are alive to it and by it, but let us be jealous for the stability and authority, as well as for the fervor of our work. The Word of God is the most living of all God's oracles, the most evangelical of all evangelists, the most trustworthy of all God's messengers. Man lives by every word that proceedeth out of the mouth of God.

## THE PRESS AND RELIGIOUS PUBLICATIONS.

BY REV. GEO. H. ROUSE, D.D., INDIA.

Missionary of the Baptist Church, of England.

It is satisfactory to know that missionary societies appear to begin to realize that the preparation and circulation of Christian literature is a most important department of mission work, and that it is wise to set apart and support missionaries in this special work. Dr. Murdoch's endeavor to persuade the chief English societies laboring in India to set apart, each one, a literature missionary for some special language, promises to be successful. To use a photographic image, it seems to me that while the wide preaching of the Gospel in villages, markets, and melas may produce the image we wish to show, it is the Gospel and tract left in the home, and read and pondered, that succeeds, by God's blessing, in fixing that image.

It seems to be very desirable that Scripture portions which are used for distribution among the masses should have brief notes, explanatory of the meaning of words like *passover*, *Pharisee*, *Sabbath*, and so forth, which alone give no meaning whatever to a non-Christian reader. Without such notes these words are practically untranslated. The missionaries in China have in their united conferences expressed a strong conviction of the importance of this matter in that country. It would also be well if the Gospels, in Indian languages, could be put into rhythm and rhyme, as has been done in the Ooriya language. The natives are accustomed to such rhythm in their own vernacular literature, like the Ramayan.

In two or three languages we have brought out a life of Christ in Scripture language, collected from the Gospels, selecting such passages as seemed best fitted for the Hindu mind, and omitting all clauses which would be unsuitable, such as "which is called in the Hebrew, Sabbath." It has six chapters, "The Birth and Childhood of Jesus," "The Public Work of Jesus," "The Death of Jesus," "The Resurrection and Ascension of Jesus," "The Teaching of Jesus," "The Teaching of the Scripture about Jesus." The whole book is about the compass of a Gospel, and is sold at the same price.

In regard to the preparation of Christian literature, we must be careful not to slavishly translate English books. Except the Bible, there is hardly a single English book which will bear literal translation into an Oriental tongue. Words and phrases which have a clear meaning in the home-lands need to be explained to an Eastern man, especially when he is a heathen. We need not to translate, but to adapt. A simple translation will often be unintelligible to the heathen reader, or even to the native Christian. What we have to do is to get clearly in our own mind the truths we wish to teach, and then to bring them out in such language, and with such explanations and illustrations as



will enable our readers to grasp these truths. It is difficult to do this, and it is still more difficult to train our native colleagues and helpers to do it, but it is most important that this should be done.

We should avoid technical phrasology, except in regard to certain great words, such as *salvation, faith, repentance*, and so forth; and in regard to these words it will often be important to explain their meaning in other words. Such phrases as "Come to Jesus," have deep meaning to us, and we are apt to use them in tracts intended for the heathen, without asking whether the heathen reader would really understand them.

In preparing literature for the non-Christian, and even for the Christian reader, in heathen lands, we ought continually to be asking ourselves whether the words we use will convey to the reader the same idea that they do to us, who have had Christian training in a Christian atmosphere from our childhood.

There ought to be a wise selection of *subjects* on which books and tracts should be prepared, and the literature missionary, when he is appointed for any language, ought to be consulted by all those who wish to bring out books in the vernacular.

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## REORGANIZATION OF MEDICAL MISSIONARY WORK.

BY REV. LEVI B. SALMANS, M.D., GUANAJUATO, MEXICO.

Missionary of the Methodist Episcopal Church (North).

The place of medico-evangelism as *the* entering wedge for the Gospel can not be disputed nor longer neglected, much less spurned with the observation that "the old Gospel has not lost its power." "Into whatsoever city ye enter, heal the sick that are therein" is *the very power itself* of the Gospel to predispose, attract, and cause to hear and to believe, those rebellious and hardened sinners who will otherwise persist in their prejudices against us until they go down to their graves, and even leave their children equally deceived as to our real characters and that of our blessed heavenly message.

What overwhelming evidence we have of this in the present state of affairs in Germany, and even in America. In the former country I noted villages, netly Catholic, surrounding a Protestant village of high Christian virtues, and well established in Protestant forms and practises for centuries. The parts of Germany that received the Gospel at Luther's hands, crystallized Protestant within a generation or two, and so did the parts of Germany which refused Luther's message crystallize Catholic, and are harder to evangelize to-day than in Luther's day, for they suppose themselves already to have looked into this matter in the persons of their ancestors, and to have found it bad, and to have rejected it forever. They will to follow the religion of their fathers, at least until some one invites their attention to something



of which their fathers never heard. In our own country, how all but impossible most Christians suppose it to be to evangelize Catholics, and no denomination, as such, makes any special provision therefor. They are apparently waiting for God's time to come. I have often wondered if God's time is not when we devote ourselves to Christ's methods, and learn and use them perfectly. It is undeniable that we have been imperfect in our conceptions of His methods for evangelism, for the past century or two show immense changes for the better in our conceptions and practises of God's way for reaching all kinds of sinners. I have wondered if a perfect appreciation of the nature and uses of healing for Christ's sake may not be the principal key to the situation which we still lack for the speedier evangelization of all those immense groups of the human family who reject us and our message simply because they are so attached to traditional religion and to traditional opinions of us and of what we offer them.

The proper organization of the Church of Christ for attaining the greatest results has always been a problem. The Christian Church has worked at it indefatigably, especially for a few centuries past. Each denomination thinks it is the nearest to perfection in this regard, but none fail to feel keenly their own imperfections at the same time. But little attention has been given as yet to the proper organization of the medical branch of our labors. Some of the most untenable practises are still retained in the majority of our missionary societies. In the general perfection of organization which exists in our day, who thinks of putting the direction of any of the arts, professions, or trades, into the hands of others than those who are themselves skilful in the very same arts, professions, or trades? In Christ's time, and for a while thereafter, healing for Gospel purposes was a miraculous gift of the preachers themselves, and of others devoted to evangelism. As it exists in our day, it involves the use of one of the most learned of the professions, and one of the most difficult of arts, and, as practised on the mission fields, it also involves the knowledge and use of one of the trades—that in drugs and other necessary supplies. Can we forever continue to disregard the need of a certain autonomy for the missionary use of the medical art, profession, and trade, and on the field subject such missionaries absolutely to the judgment and control of men who are preachers only, and at home have the boards made up without any regard whatever to the presence of committees or secretaries therein who are skilful and practised in medical missionary work, or at least in the medical profession? There seems to be but one answer, and that is that this matter will require attention and "reorganization" in the case of most of the missionary societies before we can expect the full natural fruits for our Christ from this most important feature, if indeed we should not say department, of evangelism.

In Edinburgh and in London, medical missionary societies exist, made up in their major part of medical men. They are far better rounded in their work than any of the other missionary societies so far as the use of this agency is concerned; for, not to mention other features, they have training schools for the training of medical missionaries, and this is certainly an all but essential feature for those who would take up the direction of this work in earnest. All medical matters are with them managed by medical men; boards, training schools, secretaries, superintendents, and on down to the very last details of the work on the field. Nevertheless, there seems to this writer to be a defect in their organization, for they seem to be too much divorced from the ministerial and teaching branches of the work.

Perhaps the influence of the presence and work of these societies in Great Britain has had something to do with leading the Church Missionary Society to take so large and radical a step three years since in the organizing of the Medical Missionary Auxiliary, and turning over to it the gathering of funds for this branch of the work, the publishing of a special medical missionary paper, and the selecting, sending out, and controlling on the field of all medical missionaries. The Seventh Day Adventists in the United States, who have been most active in the use of medicine, have also taken large steps in securing a more advanced form of organization in the utilization of medical men and work.

Our first necessity is to be convinced of our need. Surely we need this powerful agency perfectly handled to more speedily bring to Christ those whom we fail to reach with our pulpits and our schools. If, as we believe, we have found in this medical work an efficacious means for reaching the Catholics, the Jews, and the submerged tenths of our own cities, not to mention the great aid it furnishes in reaching the masses of paganism, shall we be able to remain longer indifferent as to its increased use and rational organization?

The beginnings in the modern use of this agency have been experimental and largely personal. Scattered throughout the world of missionary enterprise individual doctors have gone to itinerate or carry on private practise for Christ, or to set up their isolated dispensaries or hospitals, and work as best they could in relation with the ministers and teachers already on the ground, and under the direction and support of those wholly unaccustomed to the use of this agency for Christ, and who were almost always not even members themselves of the medical profession. In some places scarcely any appreciable difficulties referable to defective organization have appeared as yet, while in other places great damage to the work, and even its failure, have been clearly due to these causes. In some places the work has been handicapped by a controlling influence over it being placed in the hands of mission,

workers whose interest was already previously absorbed in the ministerial and school enterprises in which their own hands and hearts were engaged, and who at once saw in this new and expensive agency a competitor for a division and diversion of the funds, already all too scarce, on which their hopes depended for the urgently needed developments of the work already begun.

There are now on the field six hundred medical men and women engaged in this form of work exemplified and commanded by Christ Himself. The number preparing to take the field in this line of missionary activity is increasing rapidly. We believe the time has come, therefore, for the agitation in the right quarters of this imminent need for the reorganization, both in the home office and on the field, of that part of our missionary societies which has to do with the management of this branch of the work.

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## THE HAND OF GOD IN JAPAN.

BY REV. A. D. GRING, JAPAN.

Missionary of the Protestant Episcopal Church.

We may perhaps be brought into greater sympathy with the Japanese government, by pointing out some of the great difficulties with which they have had to contend. The grounds of their opposition to Christianity are:

1. Their fear that Christianity will destroy their government.
2. That Christianity which preaches the Divinity of Christ will destroy the belief of the people in the Divinity of their emperor.

In the light of the Jesuit attempt to interfere with matters political in the work begun by Xavier in 1549, we can have a great deal of sympathy with the Japanese in their fear that Christianity might interfere with the government. So also we may be able to sympathize to some extent with their fear that a belief in the Divinity of Christ would do much to lessen the faith of the people in their emperor.

But thanks be to God, the careful avoidance of all political criticism, and the loyal conduct of the native Christians to their emperor, have completely convinced the thinking people of Japan that the missionaries are not there to interfere with their government, and that it is possible for a Japanese to be a devout Christian and still be loyal to his emperor and to his country.

Japan is now in search of a new religion. The faith in the old cults is giving way. The atmosphere of modern Japan is uncongenial to their old religions. Nothing but the Gospel of love, sympathy, liberty, and reason, can meet the demands of the hour.

The door is completely open. We have but to enter in, and by the lives of the missionaries and native Christians, and deep sympathy for all classes and conditions of men, convince the people of the superiority of the Christian religion. There is here a tremendous responsibility. Let us catch the enthusiasm of this responsibility, and make Japan a Christian nation.

## REV. CYRUS HAMLIN, D.D., LL.D.\*

It is doubtful whether in the whole range of American biography a more typical Yankee career can be found than that of Dr. Cyrus Hamlin. The stern struggle for a living on the Waterford farm, in Maine,—where he was born, Jan. 5, 1811, and where he learned to make something out of nothing, and to conquer obstacles; the high standard of conversation in the home and the good literature that was read and assimilated; the apprenticeship in the Portland silver and jewelry shop, the conversion to Christ under the ministrations of E. P. Payson, the decision to enter Bridgton Academy and the arduous life there, the admission to Bowdoin College, and graduation from it in 1834, and then the preparation for the Christian ministry at Bangor Theological Seminary—these are depicted with rare vividness in Dr. Hamlin's fascinating autobiography, "My Life and Times."



CYRUS HAMLIN.

When at Bangor he received the appointment from the American Board, which assigned him to Constantinople instead of to China, as he had expected and hoped, and about a year later, on December 3, 1838, he embarked from Boston for the Orient, and arrived in Smyrna in the following month. In 1839 he started the seminary at Bebek, with slender equipment in text-books and furniture. The latter, including apparatus for experiments in physics and chemistry, were soon created by the marvelous skill of the Maine Yankee, whose lathe went everywhere with him, and did magical deeds that aston-

ished the natives. The work grew rapidly, and demanded all the energy and versatile powers of Dr. Hamlin. He not only preached and taught, but carried on polemical controversies with Jesuits.

Text-books were made or translated—books that were so admirable that the Turkish government put some of them, the least Occidental and heretical, into the Turkish schools. Workshops were started to manufacture clothing for the pupils, to manufacture stovepipe and stoves, and later came that audacious experiment which succeeded far beyond the dreams of Mr. Hamlin himself, but which most of his colleagues scoffed at when he proposed, namely, the establishment of a large bread-making establishment for supplying the hospital and troops at Scutari, an enterprise in which the Armenian converts found employment and the mission a profitable source of income. This bakery during the Crimean War furnished the British soldiery with fourteen thousand pounds of bread per day, and did it with such promptness and scrupulous compliance with the terms of the contract that Dr. Hamlin had repeated offers to take on similar tasks at other points where British soldiers were suffering for lack of good food, water, and the decencies of life,

\* Condensed from *The Congregationalist*.



More sagacious and courageous conduct by a missionary in conserving the financial interests of his work and at the same time doing good to others it will be impossible to find in missionary annals, the work being the more remarkable that it was done without the approval of the mission board officials in Boston and most of his colleagues in the Turkish mission. The removal of the seminary to Marsovan and Dr. Hamlin's decided difference of opinion with the board as to its decision to introduce an educational system in the vernacular led to his resignation from the board in May, 1860.

Then began the task of founding and managing Robert College, the site having been chosen. Dr. Hamlin with his wife returned to the United States to secure the needed endowment. The officials in Boston and the clergy thereabout did not look with favor on the scheme; and even some years later the outlook committee of the Congregational Club of Boston refused to permit Dr. Hamlin to set forth the merits of the plan. Thanks chiefly to the aid of Harvard professors and Unitarians the first mass meeting in the interests of the college was held in Boston.

Dr. Hamlin, by lecturing on Turkey, earned \$1,000. He returned to Constantinople with pledges to a considerable amount, and, after meeting with successful subtlety the crafty opposition of Russian and Turkish officials and French priests, in 1863 the college was named and opened with four students. Since that time it has flourished, and has done incalculable good throughout European Turkey and Southwestern Europe. Holding its title to its property by imperial *iradé* and under the protection of the United States, it stands for the highest type of Occidental Christian civilization.

Coming to the United States in 1873 to gain, if possible, an endowment for Robert College, Dr. Hamlin had to undergo a siege of physical prostration and a critical operation, which brought him nigh death. Resuming the task of securing an endowment, he also had to undergo the never explained alienation from him of Mr. Robert, the founder of the college, with whom he had fought side by side during seventeen years, and the sudden ending of his work for Turkey. The way seemed dark, and the wounded heart was sore indeed when Providence opened the way to a call from Bangor Theological Seminary, where he taught dogmatic theology from 1877 to 1880, when he was called to the presidency of Middlebury College, Vermont, where he remained until 1885, since which time he has resided in Lexington, Mass., giving of his knowledge, wisdom, and courage to the churches, writing for the press, and waiting for the call to depart.

Dr. Hamlin went to Portland in August to participate in the festivities of Old Home Week. On Wednesday evening, August 8th, he attended an old home social at the Second Parish Church, to which he ministered sixty-three years ago, and before the company broke up was persuaded to speak a few words, and his testimony had all the old-time fire and straightforwardness. Returning to the home where he was entertained, he soon was seized with pain and in twenty minutes had passed away. A singular and beautiful incident of the last moment was the fact that as he was being moved in his restlessness from chair to chair he said, "Put me there," pointing to a chair which belonged to his mother and in which he used to sit as a boy, eighty years ago, in his old home at Waterford. He passed away peacefully, and his body was buried, a few days later, in the cemetery at Lexington, Massachusetts.



## SOME RESULTS OF MISSIONS IN JAVA.\*

BY JOHN WARNECK.

What results? These are quickly given in round numbers—twenty thousand baptized persons, of whom very far from all are true Christians. That is very little over against the twenty-two million inhabitants of Java; very little, if we consider how long the land has been under Christian supremacy. And yet it is a very respectable amount, if we remember that all Java is Mohammedan, and that, therefore, those twenty thousand are not converts from heathenism, but have been wrested from Mohammedanism. Java supplies the proof that Islam (at least, in Netherland India) is not utterly inaccessible or invincible. Undoubtedly, it is a sharply disputed mission field, where one has to do with very especial difficulties.

Fanatical, as a rule, the Mohammedan of the East is not. Rather, this caricature of religion has this quality, to make its disciples dull and indifferent toward *all* religion, however bigoted its demeanor may be. Among the heathen we are much more apt to find seeking souls, indeed, whole populations, that at least feel that old things do not suffice them, and that there must be a new plowing. The Mohammedan is satisfied and needs nothing, since he believes himself to be, in point of religion, extraordinarily well provided for, better than the contemned European, who, indeed, for the most part, has no religion at all. Unhappily, the Christianity of which they get a sight in the great cities, is, in large part, such a poor, scanty thing, that it lacks attractive power for men of other beliefs. A religionless man is to the Mohammedan simply incomprehensible, and, therefore, in the highest degree, contemptible. He esteems himself infinitely exalted above the unbelieving European. The Chinese, who, even in India, retains the ceremonies of his religion, or the Hindu, stands, in his view, much higher. To this unhappy fact it may well be that we should largely ascribe it that everywhere, in places where there are many Europeans together, therefore principally in the great cities, missions have scanty successes to boast of, indeed, we may rather say, no success at all. In Batavia, Samarang, Gurabaja, Christian labor has long been going on, and yet no fruit of the labor appears. No doubt, also, it is not in these cities that the best native elements are to be found. The same is true of the coasts of Sumatra, India, and Africa. Where missionaries go into the inland they never work quite in vain.

Java is inundated with Hadjis (Mecca pilgrims) and priests of all degrees. A missionary in Prianger complained that round about him some thousand fanatical Hadjis were seated! In such regions, in my judgment, there is simply nothing to be accomplished. These are Mohammedan centers and citadels. Such a one, for instance, is the city of Swakatra, in Middle Java. This is, at the same time, the residence of the greatest Javanese prince, whom his under-officers call "emperor." Altho now his government is but a shadow, continued to him for political reasons, and gilded with a princely allowance, yet in the eyes of his Javanese he is the most glorious of all men. His wealth may be measured by the fact that he allows his European physician twelve hundred florins monthly. This center of Javanese life Mohammedanism also has turned into a fortress of its own. Neither the prince nor the government at

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\* Translated from the *Allgemeine Missions-Zeitschrift*.

present allows missionary work to be carried on here, in fear of disturbances. I had opportunity at the railway station to note with what creeping submission the people met an Austrian priest of somewhat eminent rank. In such places one meets with merry Arabs, fanatical fellows, from whom you might apprehend any possible outrage. Here, for the present, missions find nothing to do.

However, matters are not so bad everywhere. Altho the Javanese have been Mohammedans for centuries, yet Islam is largely only a varnish, which, altho it covers over the old heathen superstition, yet has never removed it. Old Hindu divinities still play a great part in their religious emotions. Some leagues from Djokjakarter there still exist magnificent remains of ancient temple buildings. To view and admire these was a great enjoyment to me, notwithstanding the fearful heat which brooded over them. This sacred structure, which may easily be a thousand years old, consists of a series of larger and smaller temples, built in the form of pyramids, and in various chambers containing images of gods. Round about the buildings run broad terraces, adorned along their length with splendid sculptures; *e.g.*, in the chief temple the whole Reuna legend is represented in bas-reliefs of consummate art. In one of the chambers is found the colossal image of a female divinity. This is still for the Javanese far and wide nothing more or less than a national deity; matrons and maidens especially make pilgrimages to her, and bring her offerings of flowers, when they have some petition especially at heart. Even young ladies of the half caste have been said to bring their mite to the divine image, to win the affection of a chosen lover. In Batavia is an old cannon of the Portuguese days. This, too, receives superstitious reverence from many Mohammedans, if they have any petition to make. I have not heard that on this account they pass for less faithful adherents of the prophet.

Notwithstanding this, the Javanese feel themselves to be wholly Mohammedans. The time of heathenism lies too far behind them to be acknowledged. In ancient times there were magnificent Hindu kingdoms subsisting in Java. Of great fame, for instance, was the kingdom of Majigahit in Middle Java, whose dominion extended over Sumatra and Malacca, and which ruled the sea with its fleets. It was in its prime that those mighty temples were reared. Then, however, came Mohammedanism, which in bloody battles overthrew the ancient realm, laid waste the temples, and constrained all to come after it.

Now it is to them as something self-evident that they are Mohammedans. Yet there is no great hostility to Christianity. Where there are already Christian congregations, the Mohammedans not infrequently show them good will, even the native functionaries. But conversions are yet rare.

The least accessible are the *Malays* proper, who everywhere dwell on the coast, just as in Sumatra. The *Sundanese* in West Java are more accessible, but they have to be sought out in their mountains. There are not many Christians there yet, but experience has shown that they can become Christians. The land of the Sundanese has really been first opened by the railway; missions there are accordingly still relatively young. It is among the *Javanese* that missions chronicle their best results, that is, in Middle and East Java. Unhappily the Javanese, as already mentioned, has, by long-enduring want, become creepingly submissive and characterless, and insists on being ruled. The Javanese, like

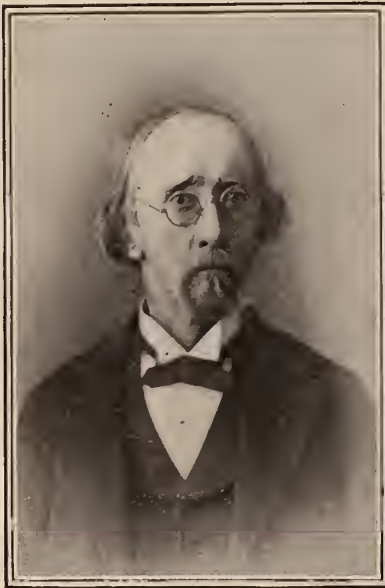
all Malay peoples, is reserved, inscrutable, is shy of the straight way and the frank word; but also very laborious, endeavoring, enduring, easily contented. These two sides of his character are noticeable also in his Christianity. It surprised me, that the quality of the Christians won over from among the Mohammedans is on the average not better than that of our Butta Christians of Sumatra, who come over in masses. Yet in the former case the transition takes place under difficult circumstances, and naturally presupposes an entire change of convictions. Lack of Christian character is everywhere that of which the missionaries chiefly complain, of course *exceptis excipiendis*.

Outwardly the ways are already opened for Christianity; a wise government cares for the people; the land enjoys all the blessings and advantages of progressive culture; traveling is uncommonly facilitated by good roads and railroads; trade is flourishing; social distress does not exist.

D. B. McCARTEE, M.D., OF JAPAN.\*

BY R. S. MILLER.

Divie Bethune McCartee, A.M., M.D., was born in the city of Philadelphia on the 13th of January, 1820, and was the eldest son of the late Rev. Robert McCartee, D.D. He was educated at Columbia College in New York and at the University of Pennsylvania, from which latter institution he received the degrees of A.M. and M.D.



DIVIE BETHUNE MCCARTEE.

In June, 1843, while practising medicine in the city of Philadelphia, he received an intimation from the Board of Foreign Missions of the Presbyterian Church that they wished him to go for them as a pioneer and medical missionary to the city of Ningpo, one of the five ports of China opened by the treaty of Nanking to foreign trade and intercourse in 1842. Dr. McCartee had been known to the majority of the executive committee of the board from his early boyhood, yet the proposition was entirely unexpected by him, and he was led to ask the secretary of the committee, the Hon. Walter Lowrie, whether the secretary really thought him a suitable person to be a foreign missionary.

Upon receiving an affirmative reply, Dr. McCartee took time to consider the question, and to consult his parents. In the month of August he wrote to the corresponding secretary stating that he was willing to go.

On the 6th of October following he sailed from New York for China via the Cape of Good Hope, and arrived at Hong Kong on the 19th of

\* From the *Japan Evangelist*.

February, 1844. As it was not possible for him to sail through the Formosa Channel during the northerly monsoon, he was compelled to wait until the 12th of June, and then, availing himself of the first opportunity of that season, he sailed in an American brig, the *Eagle*, lately arrived from the United States. On the 19th he reached the harbor of Chusan, where the captain had agreed to land the doctor with his luggage, medical stores, etc., before going on to his ultimate destination, Shanghai.

In Chusan, through the kind assistance of the officer before referred to, Dr. McCartee obtained permission to occupy three rooms in the house of a Chinese family, within the walls of the city of Tinghai. There he succeeded in finding a Chinese teacher, a Ningpo man, who, having been brought up as an apothecary, was able to be of great assistance to him not only in acquiring some knowledge of the colloquial dialect (which does not differ very widely from that of Ningpo), but also in conducting a dispensary for the Chinese, which he immediately commenced, and which was attended by numerous Chinese medical and surgical patients. The only thing that could be done at that time for the spiritual good of these patients was the distribution of a few Christian tracts, and the reading of a portion of the Scriptures by the Chinese teacher, from an edition of the Bible published in Singapore; no good Christian literature having yet been printed in China.

As soon as the weather began to get cooler Dr. McCartee went again to Ningpo, where, having now acquired some knowledge of the Ningpo dialect, and being accompanied by his Ningpo teacher, he succeeded in securing a small house on the North Bank, opposite the city of Ningpo, where the mission was thus fairly in operation in the beginning of October, 1844.

Dr. McCartee himself went over the river, and, through his teacher succeeded in renting rooms in a Taoist temple within the city walls, in which he placed his scanty furniture, consisting of a chest of drawers, four Chinese chairs, and a rattan couch, together with a few chairs and a table loaned him by the monks, and at once commenced to carry on a hospital and dispensary, and to practise his profession among the native families at their own houses. The Chinese officials tried to induce him to leave the city, but the doctor insisted that he was strictly within his rights as provided in the treaty; and finally the officials withdrew all active opposition, ostensibly upon the ground that he was a single individual, without any family, and engaged in a work of benevolence. From that time on the Chinese officials continued to be most friendly, very frequently coming to him for advice in case of difficulties with foreigners other than British subjects; and even in the case of conflicts between Cantonese and Portuguese pirates, as well as between other armed and unprincipled foreigners. On two occasions he was able to identify some shipwrecked Japanese, whose nationality was not recognized, and with reference to whom he was consulted by the order of the governor of the province, and who were afterward returned to Nagasaki.

By the favor of God, Dr. McCartee's success in several amputations, restoration of sight in cases of cataract, saving of life in cases of attempted suicide by taking opium, and in the treatment of fevers, dropsy, etc., seemed to the Chinese almost miraculous, and spread his reputation far and wide.

In the city of Chinhai, where a very stubborn and bloody fight took place between the English and Chinese forces in 1842, the bitterness



against foreigners had been increased by the French missionaries having obtained the possession of a family temple, by means of a fraudulent deed of sale executed to them by a profligate member of the family, who had no legal right to sell it. The influential citizens of the city threatened to burn the house of any man who should rent a house to a foreigner. Dr. McCartee taking a medicine chest with him, went alone to Changhai, and entering a tea house in the suburbs of the city, called for a cup of tea; and while drinking it and looking around saw one or two cases of eye diseases which he examined and treated. He then told the customers of the tea house that he proposed to come regularly, once a week, to prescribe gratuitously for surgical ailments. The result was the obtaining of the lease of a lot in the center of the city of Changhai, where a chapel was built without any opposition on the part of the neighbors; and where evangelists were stationed, and the Gospel was preached for several years, until the whole city was pillaged and burned by the "long-haired rebels," during the time of the bloody Tai-ping rebellion.

Dr. McCartee, for the greater part of his twenty-eight years in Ningpo and during his extended residence at Chefoo, in founding the Presbyterian mission there, also served as the family physician of the missionaries and foreigners in government and commercial circles, without regard to nationality. But his chief mission was to the Chinese, and many touching incidents might be related of the doctor, to whom they frequently applied the words of the apostle Paul in I. Thessalonians 2:7, and for whom they very often sent, even from long distances, to be near them when they felt the chill of death creeping over them. His life was rich in such experiences through many years; and he has never forgotten nor been forgotten by his Chinese friends. While some medical missionaries restrict their work for the most part to the hospitals, this physician found his work in the homes of his Chinese patients; and his name is revered by them down to the fourth generation; and he still, from time to time, receives from them and sends to them messages of love and remembrance.

Space does not permit to dwell upon Dr. McCartee's long and equally honorable careers in the United States consular service at Ningpo, Chefoo, and Shanghai; in his diplomatic service in the Chinese legation at Tokyo; in the service of the Japanese government as professor in the departments of the natural sciences, and the science of law of the Tokyo University, nor upon the many adventures through which, as pioneer, he passed in early days of the opening of China and Japan to foreign intercourse; nor the exciting incidents connected with his journey to Nanking and Hankow during the Tai-ping rebellion, as official interpreter for "Admiral" Stribling, commander of the United States squadron. In recognition of his services in connection with the suppression of the infamous Macao coolie traffic, Dr. McCartee received a handsome gold medal from the Chinese government, and later the honorary title of consul-general for services in the Chinese legation at Tokyo. From the Japanese government he has received the decoration of the Fifth Order of the Rising Sun. He was also a corresponding member of the American Geographical Society, the American Oriental Society, the North China branch of the Royal Asiatic Society, the Academy of Natural Sciences (Philadelphia), Society of Archeology and Paleontology of the University of Pennsylvania, the Natural History societies of Portland, Me., and of Montreal, and the New England Historical and Genealogical Society.\*

\* Dr. McCartee left Ningpo for Tokyo in September, 1872, joining in the pioneer work in Japan. There he labored for the remainder of his life, returning to America last winter, and being called to his reward from San Francisco on July 17th, 1900.



## EDITORIALS.

## More than Conquerors.

In these days when our hearts are saddened by the tidings of murder and persecution and pillage in China, and when even Christians are inclined to call down fire from heaven upon the heads of those who are fighting Christ and His followers, it is well to remember that Saul, who was transformed into the apostle Paul, also once bitterly persecuted the Church even unto death, and that at the martyrdom of Stephen he may have received his first impulse toward Christ. We firmly believe that hundreds of these men and women who now breathe out hatred and slaughter against Christians in China are chosen vessels who will before long see the heavenly vision of the crucified One and will respond to Him with submission and love. Let us pray for these, our enemies, and seek to look upon them as Christ, our Master, looks upon them, with forgiveness and yearning love that would die for them if need be. When they are brought to the feet of Jesus then indeed we shall realize our privilege of being "more than conquerors through Him that loved us."

## European Barbarism.

Even more to be lamented than the massacre of Christians in China is the murder of Chinese non-combatants by European soldiers. Repeated and well-authenticated reports have been coming to us of the scandalous behavior of Russian Cossacks and others toward defenseless men, women, and children in Manchuria and around Tientsin. The wounded in battle are also ruthlessly slain. No plea of the treachery and villainy of the Chinese, or the difficulty of caring for the wounded can justify

or condone this barbarous treatment of those who as heathen should be taught to reverence Christian and civilized nations by the principle of "love your enemies." We must hang our heads in shame that such cause is given to China to look upon Europe as barbarian and hypocritical. This will do more to retard the cause of Christ in China than a thousand massacres of Christians. Those who trust in Christ can afford to die for Him and thus seal their testimony with their blood, but those who claim to be, or are looked upon as followers of Jesus, make havoc of the Church by every sign of an unloving or vindictive spirit. Let Christians rise up and protest in the name of God against every word and act which is not dictated and executed by the Spirit of Christ.

## Missionary Interests in South Africa.

The Anglo-Boer conflict has been already very disastrous to missionary interests in that part of the Dark Continent. Rev. Andrew Murray, of Wellington, seeing that the Boers, whatever their past treatment of the natives, were sincere lovers of the Word of God, set himself to make this love of the Bible a practical force in raising the level of piety, cementing the bonds of brotherhood, and inspiring missionary operations. He had already succeeded to a remarkable degree in all these directions when the war at once became utterly destructive of all his plans and hopes. It generated and stimulated the worst carnal passions, promoted estrangement and alienation, displaced amity by enmity, and put a stop to missionary effort. Funds, as well as energies, were at once diverted into military channels, the country

became the theater of a bitter warfare and the sepulcher of the dead or the hospital for the living and disabled, and, said this experienced South African missionary, it will take a lifetime to restore the former favorable conditions of Christian brotherhood and of missionary effort. Mr. F. S. Arnot, so well known in connection with Garaganze, also says that the union of the republic with Britain will not be an advantage, as there has been in each a check on the other which has been a wholesome influence for both the Boers and the Britons. We have seen few men who seemed to us to have a more sensible practical view of the whole condition of matters, political and religious, in South Africa, and hope to give our readers some matter from his pen shortly. Ill health obliged Mr. Arnot to retire from the field, but in Bristol he is still ceaselessly working at missionary problems, and using his personal influence, perhaps more wisely and widely than ever, in building up an intelligent interest in missions. \*

#### Firearms in the Pacific.

It is high time for the United States government to take decided action in regard to the traffic in firearms and strong drink in the Islands of the Pacific. Dr. John G. Paton, the veteran missionary to the New Hebrides, tho over seventy years of age, has journeyed thousands of miles in order to secure this legislation on the part of our government.

Firearms in the New Hebrides have no legitimate place. There is practically no game of any sort, so that the only use to which firearms can be put is the killing of men by their fellows. "Fire-water" deprives them of their self-control, and the firearms are then used indiscriminately, often with deadly

effect. The work of the missionaries is made doubly hard by this criminal traffic of American, German, and French traders.

Dr. Paton only asks that the same prohibition be proclaimed and enforced by the United States as that under which Great Britain has placed her traders in the group. France has promised to prohibit the traffic if America will do so.

The question is in the hands of the president and congress, but public opinion may demand that this righteous law be enacted. As in so many other things, the love of money is the root of this evil. No possible reason can be found for allowing the introduction of death-dealing drinks and weapons into these islands of the South Seas.

There is no protectorate over the group, for altho England and France have an eye on them, Dr. Paton has documents to prove that they have no exclusive jurisdiction over them.

Every pressure should be brought to bear upon the president and congressmen to prohibit this traffic. Dr. Paton also says: "Those who have no great influence with temporal lawmakers have influence with the King of kings and Lord of glory. Let every Christian pray for help in this great work."

#### The Fourth Zionist Congress.

The holding of this congress in London attracted much attention. The brief account of the aims, objects, and history of the movement will have interest to many readers. We make extracts:

The movement aims at the settlement of a large proportion of the Jewish people in Palestine. During the long ages of persecution this ideal of the return has not been forgotten by the Jews, but only of late has this yearning inspired a practical undertaking, and the question of ways and means been prominent.

During the persecution in Russia, in 1881, in the very center of suffering, it was felt that new cities of refuge must be found for refugees, and at once many eyes were directed to Zion. The late Lawrence Oli-

phant took up the idea, and for a time led in this direction, and in the course of a decade small colonies were founded in Palestine.

In 1896, however, the continual growth of persecution throughout civilized Europe, and Jewish patriotism, led Dr. Theodor Herzl to issue a pamphlet on "The Jewish State," which met with a ready response in many quarters, especially those in which suffering was most keenly felt; and, in 1897, a congress was convened to discuss the question and all its subsidiary issues.

This, the first International Jewish Assembly, was a unique demonstration of the brotherhood of the Jewish people and of the great eagerness there existed in all lands where the Jews dwell to deal with the matter in a practical way. The leadership was given to Dr. Herzl, the founder of the new movement; and Dr. Max Nordau graphically depicted the world-wide misery of the Jews.

The congress created the first rude machinery of the movement for the creation of a "publicly recognized and legally secured home in Palestine for such Jews as can not or will not assimilate" with their surroundings. It does not, therefore, invite *all* the Jews to return to Palestine.

The second congress, in Basel in 1898, brought even a larger assembly together, and in devising ways and means it was decided to found the Jewish Colonial Trust, since successfully launched as the financial instrument of the movement.

At the third congress in Basel in August, 1899, the president reported that he had with four other representatives been received as a deputation by Emperor William II. during his stay in Palestine. The movement has now become international, with a series of federations and central bodies powerful enough to cope with the work in each country.

London was chosen for the fourth of these historic gatherings, which assembled at the Queen's Hall, Langham Place. The delegates met under the most distressing conditions that have beset the Jews during the nineteenth century. In Bessarabia the Jews were starving from famine; in Galicia, in extreme want, owing to the bad economic conditions, resulting from merciless persecution. Beyond that, the Jews of Rumania were being driven from their homes, in defiance of the Toleration Clauses of the Berlin Treaty, and through famine, raging in Moldavia. In Austria and in Germany the hideous and calumnious blood accusation has been reraised, and in Galicia a Jewish girl has been kidnapped and interned in a convent despite the wishes of her father and mother. Over and above this, the normal condition of Jewish life in Russia is that of chronic misery and

persecution, suffered in the congested pale of Jewish settlement.

Under this pressure the delegates, from Argentina to Northern Canada, from the Caucasian slopes to South Africa, met to report on the progress that has been made during the third year of organized effort. No spectacle could have been more striking, even in the world's metropolis, than this coming together of the representatives of the Children of Israel who, full of hope and faith, labor to emancipate their brethren by reestablishing them in the land of their past glory and eternal promise.

The first meeting assembled in Charrington's great assembly hall, Mile End Road, crowded to suffocation almost. It was interesting to see this vast multitude of Jews, gathered to discuss the national rehabilitation and return to Palestine; and hundreds of these Jews were literally bathed in tears as they thought of the bitter misery and poverty and suffering of thousands and millions of their fellow Jews.

#### Chinese Ideas of Death.

Rev. Mr. Arthur Elwin, of China, has given us a clear insight into many Chinese characteristics. He says that the fear of being a spiritual tramp after death moves the average Chinaman to do almost anything to avoid future wo and want. If he is beheaded, he will go about headless; hence the anxiety of survivors to get hold of the head and sew it on to the headless trunk. Again, a Chinaman will give himself up not to death only, but to torture, for a few shillings, that the money may be used after his death to provide him cash and clothes in the other world; and the money is left with survivors to be invested in paper garments and money to burn at his grave. Mr. Elwin also says that Chinamen let their fel-

lows down when they drop overboard, because if they attempt to rescue them and fail, they may be charged with being the cause of their death, and themselves be condemned as murderers. These and many other contradictions of the Chinese character need a fuller and wholly new treatment. The hatred of foreigners is not hard to account for, when we consider that China looks upon all foreign peoples as the natural and necessary enemies of the prosperity of the Middle Kingdom. \*

#### Opportunities.

Every opportunity for doing good, plus a possibility of doing it, makes a responsibility to the Christian. We are stewards of time, strength, money, and all things are held in trust. A call for help in Christian enterprises is not therefore begging but is the offer of a privilege of having a share in our Lord's work.

We are glad to be the means of bringing to the notice of our readers such enterprises as we heartily believe to be worthy of confidence and support, and in special need of assistance. We are also always ready to transmit funds contributed for these objects.

One of the noblest and most Christlike enterprises which we have ever known, is the *Water Street Mission* in New York. The superintendent, Mr. S. H. Hadley, and his helpers have but one aim—the glory of God in the salvation of their fellow men. To this end they devote their time, strength, and money most unselfishly, seeking to be “all things to all men if by any means they may save some.” No one in need is ever turned away by them, and yet they are not careless stewards, and the Lord has marvelously blessed their labors by saving one or more men very nearly every night in the week. These men are

“saved to the uttermost” and make earnest Christian workers.

At present, as we might expect, this mission is in need of generous contributions from those who desire to have a part in the work. It is entirely supported by voluntary contributions, and is in need of at least \$10,000 a year to do one-tenth the work which should be done in that district of New York where the lowest and most degraded gather from all parts of the world, and where, thank God! many who have sunk to the very depths of degradation and despair come to 316 Water Street, and are saved by the almighty and ever-loving Savior.

An appeal has recently come for the *Chinese Christians* who have been rendered homeless, poor, and friendless by the anti-foreign riots in China. Many will be glad to make thankofferings for the rescue of friends and fellow countrymen, and will take the opportunity to share in the sufferings which our brethren are called to undergo for our Lord and Master.

The need of *the people of India* must not be forgotten amid other calls. Letters from Guzerat, Rajputana, and elsewhere raise notes of thanksgiving for the aid already given and tell of the great good done for these, the least of Christ's brethren, the starving people of India. All speak of this as a time when there are special opportunities for winning men, women, and children for Christ. The great need now is for money with which to care for orphans and to buy grain for seed and implements and cattle for agriculture. Let each give as the Lord prompts, cheerfully and speedily.

#### Donations Acknowledged.

No. 217.	Water Street Mission.....	\$2 00
“ 218.	“ “ “ .....	25.00
“ 219.	Indian Famine Children.....	1.00



## RECENT BOOKS ON MISSIONS AND MISSION LANDS.

**TWENTY YEARS IN KHAMA'S COUNTRY.** From Letters of Rev. J. D. Hepburn. Edited by C. H. Lyall. Hodder & Stoughton. London.

This is one of the finest journals of mission work put on the market during the last decade. It is specially valuable for its pen-portrait of that remarkable African chief, Khama, who is, perhaps, the most perfect specimen of a Christian ruler and statesman that the history of African missions furnishes. We intend to reproduce this portrait hereafter in these pages. Mr. Hepburn's incidental references to the influence of war in Africa in counteracting and destroying missionary work are especially instructive and admonitory. He maintains, by irrefragable argument and witness, that just as the missionary begins to gain the confidence of the natives, some Christian nation, by martial successes in the very midst of mission fields, arouses jealousy, revenge, and hatred; the missionary is more or less classed with the aggressive foreigner, and perhaps suspected of being a government spy or agent. Over and over again war has made needful a score of additional years for the undoing of the damage done to the cause. The book is really a marvelous tale of Christian harvests reaped with great rapidity among some of the South African tribes by pioneers among the Batwana on Lake Ngomi. \*

**MY TRIP IN THE JOHN WILLIAMS.** By R. Wardlaw Thompson. Illustrated. 4to, 224 pp. 2s. 6d. London Missionary Society.

Dr. Thompson, the secretary of the London Missionary Society, gives us in this book a sketchy, interesting record of his long voyage among the society's mission stations in the Pacific. It is in these Pacific islands that we see the most

remarkable outward results of the Gospel. For example, on one of the Cook Islands, an old deacon of the native church "spoke to us of the 'bad, bad days,' when they used to bring canoes full of dead bodies from other islands for their feasts. There are now 276 members in the church." Another native was asked "What special good Christianity had brought to his people. He thought for a minute, and said, 'Men can sleep nights now,' an answer which gave a graphic picture of the old barbarous heathen days, when the tribes on the islands were constantly at war with each other, and human life was a thing of no account."

Dr. Thompson adds his personal testimony to the high type of Christian character developed in these savage peoples, notwithstanding the heritage of heathenism, notwithstanding the demoralizing influence of the traders and the devious efforts of the Romanists.

Here and there in the narrative we get a glimpse of the life of the missionaries, its awful loneliness, its frequent hardships, and its fine heroism. \* \* \*

**THE COBRA'S DEN.** By Jacob Chamberlain, M.D., D.D. Illustrated. 12mo, 270 pp. \$1 00. Fleming H. Revell Co., New York.

These stories and sketches of missionary life and work in India are written in Dr. Chamberlain's most fascinating style. They give an inside view of missions among the Telugus, and are likewise decidedly helpful and practical for Christians at home. They are stories with points to them, and tell just the things that one most wishes to know—how the Gospel is preached, and how it is transforming the people of India. The chapter titles themselves invite further investigation,



*e. g.*, "The Snake-bitten Hindu's Story," "The Angry Mob and the Story of the Cross," "Those Torn-up Gospels," "The Spotted Tiger Foiled," etc. Other chapters are of a different character: "Hinduism As It Is," "How the 'Cut' Cuts," "Despondent Missionaries," "The Change of Front in India," etc. This book, like the "Tiger Jungle," is adapted to all ages, and is one of the best books we know with which to interest young and old in mission work and to convince the skeptical of the power of Christ and the value of missions.

FROM THE FIGHT. Amy Wilson-Carmichael. Illustrated. 8vo, 62 pp. 2s. Marshall Brothers, London.

This is a dainty and delicious little book by a "Keswick Missionary in India," who has already given us a volume of charming and thoughtful letters "From Sunrise Land." Mrs. Carmichael has the happy faculty of seeing beneath the surface of men and things, and of writing about them in a convincing and fascinating style.

These letters "From the Fight" have to do with the war of the Lord against spiritual darkness and death in India, where the writer has been working for several years in Zenanas and villages among women and children. Her descriptions are picturesque, her narratives vivid, and her observations pointed and practical. She unveils the missionary heart and shows the sympathy and tact which are winning the homes of India to Christ.

UNDER CANVAS. Itinerating Work in the Punjab. C. Hanbury. Illustrated. 12mo (Paper), 64 pp. Marshall Brothers, London.

The writer is a Church of England zenana missionary in India, who gives a graphic picture of life in a missionary tour in northern India, especially preaching to the women of all classes, in hovels and in palaces. The story gives an ex-

cellent idea of the features of this kind of missionary work, its opportunities, methods, difficulties, and encouragements.

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## GENERAL MISSIONARY INTELLIGENCE.

## AMERICA.

**American vs. Chinese Women.** It is always helpful to see ourselves as others see us, and hence it is worth while to read what Madame Wu, wife of the Chinese ambassador in Washington, has recently written for *Harper's Bazar* on the above theme. Among other things she says:

The condition of women in China stimulates the zeal of foreign reformers who would like to see us "civilized," I must say I have seen nowhere in the United States such marked devotion shown to the goodness of women as prevails in my country. Not alone is work arranged to relieve us from the burden of toil out of respect to the office we fill as mothers, and not alone is social etiquette prescribed with regard to the virtue of woman's modesty, which we exalt, but even the Chinese government honors mothers as other nations honor heroes of wars and great statesmen. The traveler notices memorial arches everywhere, erected by authority to commemorate some good or noble deed, or the purity and devotion of some woman's life. The goodness of heart of the women of China is held to be their greatest glory. We have a few New Women ourselves in China, but it is ingrained in our civilization to be suspicious of any scheme of progression for the sex that makes a woman's head bigger than her heart.

**Education vs. Evangelization.** The *Watchman* calls attention to some tendencies of benevolence. Last year gifts were publicly announced, aggregating \$63,000,000 from more than two hundred donors, in sums not less than \$5,000 each, showing that the rich are giving more than formerly. It was also an encouraging feature that the gifts of the living toward this sum were double the bequests of the dead. Just half of it was given to promote

educational objects. The proportion, tho, which went to missions was *but 8 per cent.* What lover of mankind would maintain for a moment that this was a due proportion to be devoted to the world's evangelization?

**Beneficence in Strange Places.**—Among the notable contributions sent to India for famine relief, must be put these two: \$10.50 donated by a company of Christian Chinese in California, and \$28.00 by the criminal inmates of the Ohio penitentiary in Columbus.

**Gifts from Young People.** During the last year the Sunday-schools and societies of Christian Endeavor of the Reformed (Dutch) Churches contributed \$19,532 to foreign missions, and \$12,748 to home missions, a total of \$32,280. In order to stimulate giving on the part of the young, the publication has been commenced of the *Day Star Missionary Leaflet*, a four-page quarterly, filled with interesting and helpful facts concerning mission work, so arranged as to be used by classes, schools, mission bands or societies. The first two numbers have already appeared, one on "China," and the other on "Our Domestic Missions."

**Presbyterian Statistics.** According to the latest authorities, there are 70 distinct churches of the Presbyterian family. These embrace in round numbers 29,800 congregations, 26,600 ministers, 127,000 elders, 4,900,000 communicants, 337,000 Sabbath-school teachers, 3,500,000 pupils. The Presbyterian Churches contribute for home work \$32,090,205, and about \$35,640,760 for foreign missions. They support 840 ordained foreign missionaries, 1,306 medical

missionaries, 465 ordained native workers, and they have among the heathen over 148,000 communicants. In colleges and schools, and in mission fields, there are 158,648 pupils. The Presbyterian population of the world is 25,000,000.—*Presbyterian Witness*

**A Corporation with a Soul.** Any one for a nickel can enjoy a ride through the beautiful suburbs of Boston. But the elevated railway company provides that even the poorest may ride. It distributed about 100,000 free tickets through churches and charitable associations, so that mothers and children, and sick and aged persons who can not pay may be carried to the woods or the seashore.

**Salvation Army Social Schemes.** Two years ago the Salvation Army made a beginning of one of General Booth's social schemes by establishing 3 colonies to carry on farming operations. One of these is in California, another is in Colorado, and the third is in Ohio, near Cleveland. The object is to get the worthy poor out of the crowded cities into the country, and those selected were men out of employment, but willing to work if they had the chance. Each head of a family is given 20 acres of land and 5 or 6 cows, and the result so far is encouraging. Commander Booth Tucker is trying to raise \$1,000,000 to carry on the work.

**A Successful Experience.** The three bishops of the Methodist Church in Southern Asia have decided to call for 12 more young men to come out for mission work on half salaries for a term of four years, engaging to remain single during that period. If the *personnel* of the second 12 should equal that of the first batch which was sent out last year, that

mission field will have reason to be thankful.

**The Gordon Missionary Institute.** The twelfth year of the Gordon Missionary Training School (Boston) will open

at the Clarendon Street Baptist Church on Wednesday, October 10, 1900. The courses of instruction will be along the same lines as heretofore. It is expected that Dr. James M. Gray will continue his Synthetic Study of the Scriptures. Dr. Robert Cameron, editor of *Watchword and Truth*, will teach Biblical and practical theology. Dr. Wm. H. Walker will give special courses in Bible exegesis. Dr. A. T. Pierson, president of the school, Dr. Seofield, president of the Northfield Training Schools, and other eminent teachers will lecture as circumstances will permit. Rev. John A. McElwain, the newly elected superintendent, will give his valuable talks on Practical Christian Work and Spiritual Life.

**An Outrage on the Indians Prevented.** Our president has defended the Navajo Indians from a nearly successful robbery, and the fact calls forth glowing gratitude from every lover of justice who has seen it. To that capable, self-supporting pastoral people, President Arthur and Secretary Teller secured a land addition in order to give needed water and pasturage in 1884, and last January President McKinley still further enlarged their reservation by about 1,200,000 acres, in order to preserve and enlarge their sheep-raising industry. Then a few men coveted half of this latter territory because of what they thought promise of copper in it, and their bill actually passed both Houses of Congress, because at this late hour senators and members were "not looking." But our vigilant execu-

tive looked into the case, consulted Secretary Hitchcock and Commissioner Jones, and vetoed the bill amidst the applause of the just. All honor to our president for this veto.—*Indian's Friend*.

**Citizen Indians.** The Fort Berthold Indians have recently become voters. The coming fall elections are important; consequently the caucuses held this spring were of some moment. In the county convention 11 delegates out of 26 were Indians. They might have a deciding vote of considerable consequence. There was an effort to control the ignorant part of the community for private interests. The better educated young men, however, were alive to their duty and opportunity, and many of the older ones were sensible enough to put forward the younger and better informed to represent them. The consequence was that when the delegates arrived at the county seat they were found to be an intelligent and well-dressed company, who could understand what was going on. Two of them went from the county to the Fargo state convention to nominate delegates to the national presidential convention. One went to the judicial convention, and two are to go to the coming state convention at Grand Forks to nominate state officers. Three of these delegates were from our Santee school, and one from Hampton.—*American Missionary*.

**Light in Dark Puerto Rico.** The American Missionary Association of the Congregational Churches, has had during the past school year, 7 American teachers in Puerto Rico, divided between Santurce, a suburb of San Juan, and Lares. The Presbyterians have had 4 American missionary teachers at Mayaguez. The

Baptist Church has 2 American women devoting part of their time to teaching. The Christian Church has a school at San Juan, with 3 teachers from the States.

**Progress in Mexico.** At the International Missionary Union at Clifton Springs, Dr. A. T. Graybill, of Mexico, in giving an account of his work, said in part: "There are people who think we ought to make an apology for taking the Gospel to Mexico; that we are infringing on the rights of the priesthood. It is the people who have asserted themselves, and have risen *en masse* and declared that the church must be separated from the state; that the people should not be forced to pay tithes, but should give voluntarily. The government built schools, and religious liberty was established in 1847. Three hundred years ago the people said: 'If you send Bibles we will burn them; if you send missionaries we will imprison them.' Now they say: 'Send on your Bibles and we will read them; send your missionaries and we will hear them.' Not only has the call come from the people, but from the government."

#### EUROPE.

**Lord Salisbury on Missions.** The British premier's recent remarks on missions, in Exeter Hall, seem to have been strangely misinterpreted and misrepresented—for a reason which is, perhaps, well set forth in the *Central Africa* for August, in a letter from one who listened to the address. He says, in part: "Lord Salisbury's speech has struck me in different ways at different times. When I listened to it, I heard the tones of such genuine kindness to missionaries and reverence for religion as we should expect in that good man, and as took away much of the sting, or



rather put the right interpretation upon a speech which was somewhat ambiguous. But when I read it next morning, it seemed to me much abler and less kind, and one missed the tone which interpreted and justified it. Again, when I heard it quoted in bits it roused me a good deal; and I think it is in this last state—cut up into bits by the unsympathetic, that the speech is really to be regretted. In this state it may be made very mischievous indeed. It may be used ignorantly or maliciously to support an entirely untrue account of the missionary, his want of prudence, his 'conducting himself' rather rashly—and when you say a person 'conducts himself,' it always suggests that his conduct is more or less bad conduct—his expectation of gun-boats. I think, also, the speech suggests unhistorical ideas about mission work generally. If there is a contrast to be drawn it would be at least as true to say that modern missionaries rely less on the arm of the flesh, as that they rely more than the old ones did. But the great opening for misuse of the speech lies before those whose task it may presently be to apologize for a big and horrible Chinese war. These may be tempted to say on the authority of Lord Salisbury that the war was caused by the missionaries; that the Chinese rising was provoked by these men."

**An Ancient Benefaction.** Setting apart a piece of land, about two hundred and fifty years ago, Sir John Fenner directed that its rents were to be used in buying Bibles for poor children of several London parishes. In those days the Bible was too costly a book to become the possession of a slum child in the ordinary course of events. To prove their ability, the young beneficiaries had to read a few verses

aloud in the presence of the vicar and churchwardens. Year by year this charity has been continued, and year by year it is to be continued. The property was sold the other day and realized £7,674, the interest on which, say £200, should purchase a great many Bibles.

**A Splendid London Charity.** What Mr. Ogden Mills has done in the line of cheap lodging-houses in this country, Sir Thomas Lipton seems to have done in England in another direction. When young and poor he determined he would do his best, if he ever became rich, to give the poor good food at low prices. He has kept this vow, recently building in London a \$500,000 restaurant, where from 10,000 to 12,000 people are daily fed upon wholesome food at a halfpenny a head. Hot-water carts are sent out from the restaurant to carry meals to the sick and bedridden, and hot meals at a halfpenny each are served to school children and workmen anywhere within a radius of three miles of the dining-hall. All money realized on the capital, and it is expected that it will be about three per cent., will be expended in extending the buildings and cart service. The restaurant was named after the Princess of Wales, *who partook of a halfpenny meal* with Sir Thomas Lipton the day the great dining-rooms were opened.

**The Mother of Missionary Societies.** The Society for the Propagation of the Gospel observes its bicentenary throughout this year, completing its 200th year next June. It is an organization of the Church of England, founded originally to care for emigrants from Great Britain to its colonies and dependencies. It did a valuable but unintentional service to New England by intensifying the desire for independence



through its efforts to establish among the Puritans the English church. Its first missionaries abroad came to Boston in 1702, one also being sent to South Carolina the same year. The society spent \$1,137,000 on this country before it withdrew on the establishment of our national independence. Its sphere has now become almost world-wide. The S. P. G. has during its existence spent more than \$32,000,000 on its missionary work, and its income last year was about \$660,000.

**A Bible for the Jews.** Yiddish is the vernacular of the Jews of Eastern and Northern Europe. It is a jargon composed of German and Hebrew, with an admixture of words from other languages. Tho all Jews learn to read the Hebrew characters, and to pronounce the words correctly, and tho also their prayer-books are in Hebrew, yet only few really understand the language. Yiddish is the language they actually understand and speak. The Old Testament is usually printed for Jews by their own press, contains the Hebrew text, together with a large mass of commentary from the Talmud. It is costly, being in many volumes, and quite beyond the reach of poor Jews, and it is, besides, unintelligible to them. Millions of Jews thus grow up in the utmost ignorance of their Sacred Scriptures. What they need is a copy of the Old Testament in the familiar Yiddish tongue, printed without note or comment. Such a Bible has been prepared for them by Mr. Marcus S. Bergmann, of the London City Mission. Tho Yiddish has a number of dialects, Mr. Bergmann has succeeded, by a careful selection of language, in producing a Bible which will be intelligible to all. Of this version of the Old Testament 10,000 copies have been

printed, and are being circulated in all parts of the world. Mr. Bergmann has also rendered the New Testament into Yiddish. The four Gospels, the Acts of the Apostles, the Epistles to the Romans, Galatians, and Hebrews, have each been separately published and circulated. Of the Epistle to the Hebrews 47,000 copies have been distributed among Jews. Now the complete New Testament has been issued. It is computed that there are some six or seven million Jews who do not understand the Hebrew Bible, so that the edition of 10,000 copies of the Yiddish version is far from meeting the whole need. Through the Russian ambassador in London, the emperor's permission has been received for the free circulation of this version among the millions of Jews in Russia.—*Christian World.*

**Prosperity in French Missions.** The Paris Missionary Society, representing the Protestants of France, with work in West and South Africa, Madagascar, and Tahiti, rejoices in such an encouraging increase of receipts as to be able not only to meet steadily growing expenses, but also to pay off a troublesome debt. The income has risen from \$79,155 in 1897, to \$100,094 in 1899.

**A German Society.**—The Leipsic Missionary Society had an income of \$135,000 last year (an increase of \$15,000), besides receiving \$30,000 for famine relief. Seven men were ordained for the foreign work. India and Africa are the fields occupied, in the former of which the number of communicants is 18,473, and 803 were baptized in 1899.

**Los von Rom Movement.**—Herr Schoenerer estimates that in Bohemia and other provinces of Austria, over 10,000 have recently seceded from the Roman Catholic Church;

while the *Christliche Welt* affirms that even this number is much too small, and that 16,000 is a figure much nearer the fact.

#### ASIA.

**Porte and Patriarch.** Monsignor Ormanian, the patriarch of the orthodox Armenians in the Ottoman empire, has tendered his resignation, and the Turkish government has to face another trouble nearer home than that connected with the American claims. It finds itself shaken up by the clerico-political demands of Russia on the one hand, and the resistance offered to those demands by the Armenian patriarch. Russia, which has already obtained an exclusive railroad concession, and thus placed under her dependence the Turkish basin of the Black Sea, aims at installing there her practical protectorate in regard to religious matters. She has never abandoned the pretension she made in 1854, relative to exercising a protectorate over all the Christians of the orthodox faith, in virtue of the treaty of Kainardji. Now, Russian missionaries are roaming among the Armenians, promising them that if they abandon the Gregorian to join the Russian orthodox church, they will be protected by the czar against the Kurds and other Moslems better than they are protected by the sultan. In the vilayet of Erzerum more than 5,000 Armenians have already passed to the Muscovite orthodoxy. The Armenian priests, finding themselves unable to keep many of their people within the folds of their flock, have appealed to their chief, Monsignor Ormanian, the patriarch of the Fanar at Constantinople. He hastened to carry those complaints to the Porte and to insist upon the necessity of a more friendly treatment of the Armenians than that they usually received

at the hands of the Turkish authorities. He explained that this would be the only way to prevent his people in Asia Minor from falling entirely under the religious, which in the Orient is akin to the political influence of Russia. The patriarch received only empty promises of a better administration for the Armenians. Worse than that, the Porte tried to create a schism in the Armenian Church and to support the election of the catholicos, or high priest, of Sis against the wishes of the patriarch. Finally, the latter, who had formerly been considered by Armenian patriots too subservient to the Turkish government, felt indignant and has tendered his resignation, which was refused at first, and the case is yet unsettled.

**Tokens of Good in Turkey.** At the present time there is a disposition in the old Gregorian Church to accept as teachers of their schools young men trained by the American missionaries. Many of the massacre-orphan boys, reared in orphanages, have already become teachers. In connection with one station, no less than 11 village Armenian schools are under such boys. These youths are in full sympathy with evangelical ideas, and most of them are believed to be truly converted, yet they are members of the old Armenian Church, and accepted teachers in its schools. The movement is full of blessed hope for evangelization and reformation.

**A Native Church in India.** Of course, the natural development of missions in foreign lands is a native independent church, but there are, as yet, but few cases in which it has been realized. The General Assembly of the Presbyterian Church of Ireland took such a step. The Presbytery of Gujerat and Katha-

iawar, in Northern India, has been connected with the General Assembly. The missionaries were the members, and native pastors were little more than corresponding members. The Assembly, in its desire for the development of the native church, declared the presbytery to be no longer a part of the Irish Church, but henceforth should be the supreme judicatory of the native Indian church, having native pastors and ruling elders as members, and the missionaries as corresponding members. The missionaries will form a council, having control of all the funds remitted by the home church.

**Self-Help in India.** In Chingleput district of South India, Dr. William Walker represents the church as its medical missionary at the stations of Walajabad and Conjeveram. His view of the need for teaching the people self-reliance and self-respect needs to be insisted on abroad as well as at home. There is an unfortunate idea among the poor Christians that the mission is here to support them, and for years they have been doing all in their power to make it do what they consider its duty, and they seem to welcome this time of want, and will not try, as others do, to get work, but come to the mission for help. They have been told over and over that they should support the mission and not the mission them, but they draw my attention to cases outside where many are more or less supported by missions and tell me that we are not doing our duty. At this time I feel face to face with a difficulty, as, if one or more poor Christians get help, many others will feel that they have been overlooked, and explanations that they are not so badly off as the others will not be heard or understood. This mis-

taken idea of what the mission should do for them is one of the greatest hindrances there is to the work among the lower classes in this district, as in some villages they refuse to hear the catechist preach, thinking in that way to force the mission to give charity to all who want it.—*Free Church Monthly.*

**The Blessing of a Burden.** Among the many saintly missionaries in the land of the Hindus there is at least one who is a philosopher in addition, D. J. Fleming, to wit, of Lahore, for he has discovered that the extreme heat of that region is by no means an unmixed evil, and in the *Presbyterian Banner* enumerates several forms of blessing connected therewith, of which this is one:

Before coming to India the idea of nirvana seemed a perfectly senseless ideal. But after seeing how the ordinary Indian loves to lose all consciousness of the long and sultry summer hours by lying outstretched on a shady charpai, and since feeling so plainly myself that to doze away in lethargy would be the line of least resistance, I can conceive how a people could count as heaven the losing of all personal consciousness in absorption and an actionless, desireless nirvana. May it not be that the climate here is responsible, to a certain extent, for the lack of appreciation of personal immortality? Under such circumstances they must feel that Christ has a power when they observe the activity of the missionary. Something outside must sustain him in those long, hot days. He sets an example of activity notwithstanding the inertia of a tropical climate, and teaches them that there is One who bequeaths a significance and dignity to life, and who makes it possible not to be and simply exist, but to rise and stem life's current.

**Sufferings of Missionaries in India.** The missionaries in India have been among the principal sufferers from the famine. Not that they have themselves been in want of food,

but that they have been overworked in caring for the sick and the starving. Owing to the heavy strain, one after another has broken down, until the difficulty of carrying on the work has become almost helpless. In one district the clergymen of the Church Missionary Society have been reduced from 40 to 21.

**A Report of Progress.** The report of the American Lutheran Mission, Guntur, for 1899, states that the scarcity which prevailed over the larger part of the mission field during the latter half of 1899, and which compelled thousands of the people to leave their homes in search of work and food, has not been favorable to the prosecution of missionary work. And yet substantial progress has been made in spite of all odds. The number baptized during the year under review is 1,542; the increase in number of communicants, 395; in the number of inquirers, 496—making a total of 3,351. The number attending the various day schools of the missions has increased during the year from 4,475 to 4,920; in Sunday-schools, 10,538 to 10,905. The number of villages in which Christians reside has risen from 514 to 529—a gain of 15; the number of congregations from 421 to 426. The amount credited to the native church for the year is Rs. 11,271. The entire amount raised in India in 1899 toward the support of the various departments of mission work was Rs. 23,013. This is only \$829 less than the entire amount sent by the church in America for the general work, not including the zenana department.

**What Hindu Christians are Doing.** Mr. S. Modak, of Ahmednagar, has published lately an "Indian Christian Directory." It appears that there are 70 different missions in India, with 2,797 foreign missionaries,

and about 33,000 native agents and helpers of various grades, ministers of the Gospel, colporteurs, Bible readers, teachers, zenana workers, etc. The Directory shows that there are among the 772,055 Protestant Indian Christians 1,010 Christian ministers, 590 medical men, 1,098 government officials, 646 Christian authors and editors, 354 traders, 92 lawyers, 15 civil engineers, and nearly 39,000 who live by agriculture. Over 100 have visited foreign countries. Indian Christians are to be found in almost all places of public responsibility and usefulness. There are Indian Christian lawyers, judges, magistrates, engineers, doctors, members of legislative councils, professors, editors, principals and teachers of schools, contractors, landlords, municipal commissioners, and many other positions of trust and respect are held by them.

**Are Chinese Civilized?** Without religion, without progress, without aspiration,

these people are without civilization. The conflict between the West and the East, between Europe and China, is not a conflict of civilizations; it is a misnomer to call it so. A people who discovered the compass, and are without commerce, discovered gunpowder and are without arms, discovered movable type and are without a press; a people whose best means of locomotion has been the wheelbarrow, and who have suffered in consequence frequent and devastating famines in a land of plenty; a people with coal-fields in a single province adequate to supply the world with coal for twenty centuries, but without mines because disturbance of the ground might disturb the subterranean dragons, can not be termed civilized. Neither are the Chinese barbarians. They occupy a middle ground between the civil-



ized and the barbaric peoples of the globe; they are embodied conservatism; for twenty centuries they have lived in a state of arrested development, well satisfied so to live.—*The Outlook.*

**Christendom's** A United States military officer recently said with truth: "The Peking relief expedition is the first military expedition in the history of the world in behalf of whose success the efforts as well as the sympathies and prayers of the whole civilized world have ever been enlisted. I wish that some of the writers who are trying to discredit and embarrass it could comprehend and appreciate that fact." Let others, who have not been guilty of false witness-bearing, also contemplate it in all its significance. The Sikh from India is fighting alongside the African from the United States; the Japanese and the Russian, instead of fighting each other as every one first expected them to before the great contest between the Occident and the Orient came, are standing shoulder to shoulder. The German and the Frenchman, forgetting the hatreds borne of the seizure of Alsace and Lorraine, are cocombatants. The world has never seen anything like it, and be the outcome what it may in other respects we have faith to believe that the shedding of blood in a common cause by the soldiers of Christendom and Japan will not be without its serious import to the statesmen and diplomats of those countries, making them less likely in the future to fight against one another.—*The Congregationalist.*

**Word from** Word comes from West China. Wm. Upcraft on the western outskirts of China, that an official notice has been served upon all foreigners ordering them to pro-

ceed to the nearest point affording adequate protection. This order practically denudes West China of its foreign mission workers. He continues:

For the past month we have lived in a cyclone of rumor and threatening. The people, and generally speaking the officials, too, are kept in ignorance regarding the condition of affairs in Peking, but they know something is occurring, and consequently the wildest rumors are afloat.

In the provinces of Yunnan and Kueichou there is an outbreak of open violence, and Szechuen is being infected. At several different points uprisings have taken place, and the mission buildings of the Catholic missions destroyed. So far no large center has been attacked; the rioters follow the earlier tactics of the boxers in the north, and confine their attentions to the villages where the officials have less opportunity to give protection. The time of testing has come; long expected, oft deferred, it is now upon us.

No one who has followed the long weary path of evasion and reaction, can do other than welcome the test. The intimate connection between politics and missions in their international aspects is nowhere more strongly marked than here. To place the stigma of a strained political relation upon the missionary, is to lay a ban on all his work; hence the vacillation and apprehension have made themselves a menace, have made a shadow across the whole field. More especially is this true of interior stations, which are in a larger sense the barometer of popular feeling.

Thus far in Szechuen the people have not apprehended the full import of events now passing at Peking. The hope that sustains as we sorrowfully leave for a time the homes and work in which we have lived and labored, is that some permanent advance may be made when the reflux waves begin again to flow.

The old conditions have become impossible, and the impending change can be only for good. All the upward steps in the past have been taken in the gloom of uncertainty and conflict.

It should be the office of God's people now to pray unceasingly for the rulers and people of China that in this day of her visitation they may find the light of the knowledge of the glory of God in the face of Jesus Christ.

**Shall** When Rev. Ward-Missionaries law Thompson was **Withdrawn.** asked recently, "Will the London Missionary Society send men and

women to replace those who have died in China?" he replied, "Will merchants send out cotton goods again?" And we may inquire further: Will the governments withdraw their ministers and consuls? Will the trading firms withdraw their agents? Will the railway companies give up their charters? Why, then, should anybody expect the Church of Christ to give up its missionary work?

**Curses Coming Home to Roost.** Much ground for thought will be found in the cry for retribution and vengeance against China, when it is borne in mind that in that development of trade, of which we boast so much, England has during the past five years supplied to that Eastern empire 190 field and position guns, with over 60,000 rounds of ammunition, and 297 machine guns, with 4,228,400 rounds; that Germany has been doing likewise, and that we both have been teaching the Chinese the use of them. What force do such figures as these give to the plea for the Christianizing of our commerce?—*London Christian.*

**How one Society has Suffered.** Says *China's Millions*, organ of the China Inland Mission, for August: "Since our last issue we have been in receipt of as many as seven cablegrams from China, most of which have been the bearer of sad tidings. The first cable advised us not to send forth any more missionaries for the present, as the state of the country prevented such being properly received and cared for. Another cable advised us of an uprising in Honan, where nearly all of our stations have been rioted, and also in Chih-li, where two of our stations have passed through the same experience, tho the lives of the missionaries in all these places have been saved. Two other

cables brought us the sorrowful intelligence that a riot had occurred at Hsiao-i, in Shan-si, and that Miss Witchurch and Miss Searell there had been murdered, and that a massacre had occurred at Pao-ting-fu, Chih-li, where many missionaries had lost their lives, including our own workers, the Rev. and Mrs. B. Bagnall, and probably the Rev. William Cooper. The last cable advised us that a riot had taken place at Rao-cheo, Kiang-si, but that no lives had been lost, and also that local rebellions had taken place at Ho-tsin, Shan-si, and at Ku-cheo, and Ch'ang-shan, Cheh-kiang, which possibly had caused the death of more of our devoted workers.

**A Japan Mission in China.** It is said that already Japanese Christians are discussing the carrying of the Gospel into China. It would not be surprising soon to hear of an organizing of Japanese churches for that purpose. It is likely that they could work with much greater success among a people so near akin to them than European or American Christians. It may before long be found that the opening of missions in Japan had a significance then hardly thought of for the regeneration of the neighbor empire. Who knows but that Japanese evangelists are destined to play the greatest part in this gigantic undertaking? There are already Japanese Christian missionaries in Formosa.

#### AFRICA.

**The Flow of the Nile.** England's government of Egypt has had no more important or encouraging result than the advances made in solving the problem of Nile irrigation, which has been for time immemorial Egypt's all-important agricultural and industrial question. The great

Assuan dam when finished will furnish the means of storing up 1,000,000,000 cubic meters of water, and now it is seriously proposed to dam also the Albert Nyanza and Victoria Nyanza, and thereby multiply this reserve by over 200. The undertaking is truly stupendous, and the cost (reckoned at £1,000,000) is not as startling as the enormous amount of labor under peculiar difficulties. Yet Mr. Willcocks, until lately the head of the governmental department of reservoirs, in an article in an English magazine declares that it is quite feasible, and the only sound method of permanent improvement. The magnitude of the benefit to follow may be judged from the estimate that the increase of value in the total yearly crops of the Nile Valley would be something like \$45,000,000. Even so temporary and partial a remedy as that just applied in cutting away the vegetation which has been blocking up the channels of Bahr el Gebel has saved, Mr. Willcocks asserts, half this year's cotton crop, and thereby averted a loss of \$20,000,000. It is evident that Egypt is to continue to be a fascinating land for engineers and industrial contractors of imagination and courage.

From the Upper Nile. Dr. Harpur, C.M.S., has returned to Omdurman from a tour 100 miles up the Blue Nile, to Sennaar. His most interesting journal concludes with the following striking sentence: "After what we have seen of the earnest efforts of our British officers to administer justice and relieve the sufferings of the people committed to their care, we can not but feel that a brighter day is dawning on the Sudan, and that, however indirectly, the influence of Christianity is already being brought to bear upon its people."

Language Study on the Kongo. Rev. Henry Richards writes thus of his early wrestlings:

"The greatest trouble was with the language. No white man had ever acquired it. I got a note-book, wrote down everything I could hear, and what I thought it meant, until I had quite a number of words, phrases, and sentences, which I at once began to use. Altho the people would laugh at my pronunciation and the way I put the words together, I did not mind that. I found it very difficult to get some words. I tried to get hold of the word 'mother,' and at last thought I had it, but afterward found that the word meant a full-grown man. I was about as near as this in many other words. I was about three months in getting the word for 'yesterday.' I found the grammar of the language very difficult. I began with nouns, and wanted to get the plurals. I expected to find the change at the end of the word, but never could hear any. I heard 'dinkondo' (plantain), but I wanted to say 'plantains.' At last I heard a man say 'monkondo,' and I said: 'That is the plural—"di" singular, "ma" plural.' Then I heard 'nsusu' (fowl), and I thought the plural would be 'mansusu,' and I would say 'mansusu,' and they would laugh and say, 'Not so,' but 'zinsusu.' Then I got hold of the word 'muntu,' and I expected that the plural would be 'manmuntu'; but no, it was 'antu.' So I went on and found that there were 16 classes of nouns. I then tried to get hold of some prepositions. I got the word 'vonda,' to kill; and I wanted to say 'kill for me,' but I could not get the word 'for.' About this time I heard the word 'vondila.' By this I found that 'ila' was used instead of 'for.' I went on in that way until I found that there were 17 classes

of verbs, the prepositions being part of the verbs. The language is not a mere jargon, but very euphonious, flowing, and it is very expressive and beautiful. When once known it is very easy to preach and to translate the Scriptures into it."

**Turning from Idols.** Among the Herero people (German Protectorate, Southwest Africa) a hopeful movement toward Christianity is developing. At one station 188 heathen are under instruction with a view to baptism; at another the people show their practical interest in the Gospel by building for themselves a spacious church. This awakening is especially noticeable among those who get their living by pasturage, many of whom confess that they had long desired baptism, but that their flocks and herds had too much absorbed the attention of masters, children, and servants. Now the Lord has removed these hindrances. Cattle plague and fever have ravaged the fields and homesteads, and these visitations have given the people both inclination and opportunity to attend to their spiritual wants.

**Moffat also** Moffat is an amazing example of Christian perseverance. "He was not a scholar like Henry Martyn, nor a genius like William Carey, nor a man of infinite resource like Morrison;" but in some respects he surpassed them all, for he entered a sealed garden and discovered a new people. He reduced their barbarous tongue to unity, and made in it a version of the whole Bible—"a version which won its way into the hearts of its readers and made them a people of the Word of God." As they became acquainted with the Scriptures the Bechuanas said of them, in their simple, graphic way, that *they turned their hearts inside out*. The

Bible Society has issued altogether 32,000 complete Bibles and 66,000 New Testaments in Sechuana.

**Was it Wisdom or Folly?** *Work and Workers* tells a pathetic story of the lonely death of a Norwegian

missionary in South Africa. Believing himself called of God to preach to the heathen, he went out to Africa, unattached to any society, worked at the Buluwayo brickfields till he had earned a little money, then built his little church away out on the veldt and preached to the natives—all alone, unaided, unknown. When his funds were exhausted he went back to the brickfields for a time and earned more money. By-and-by he was taken ill with fever, and there, in the building which did duty for church and house together (only a rude partition separating them) he lay for days unconscious, deserted even by the natives for whom he had labored so faithfully. He was found by a white man when at the point of death; every effort was made to save him, but he passed away within a few hours—a true comrade of the noble army of martyrs.

**Living and Dying to the Lord.** Missionary Häfner, of Nyasaland, in the *Calwer Missionsblatt*, presents

a new aspect of the attractions of missionary life: "In Ipiana last year matters took a very serious course. January 19th died the wife of our merchant brother Stolz. A month later brother and sister Richard had to leave us for some months on account of health. They were scarcely back when brother Richard fell very seriously ill, and must again leave Ipiana for some two months. While he was still gathering strength in Lungwe, brother Stolz was seized with the blackwater fever, and must also



flee into the mountains. Thus I was five weeks alone in Ipiana, and that in the time of strenuous work. Our plans, which we had formed in May in the station conference, have been completely traversed, but in the confident feeling, 'it is the Lord,' we learned to bow ourselves and be still. To crown all, before my breakup for Isoko, the fever seized me, and now for some weeks I could against my will enjoy the rest for which I had so greatly longed, after the wearing labor of the foregoing months! The time of sickness was a blessing to us all, and knit us faster together to oneness in the Lord. Ah, yes! what a peculiar thing it is, to be placed at an unhealthy station! I have had huge delight to be in Ipiana. These very things, death and sickness, instead of discouraging me, have awakened in me courage and joyfulness, to surrender myself wholly and completely to the missionary calling, as the most beautiful thing there is. What attractiveness, beyond all question, has the tropic climate! Despite the graves, despite the frequent sicknesses, despite the leopards, the mosquitos, the crocodiles, and the heat, it pleases every one, who has only been there awhile, and has overcome his prejudices. Sorrow comes only when we must leave it."

**French Régime in Madagascar.** The Norwegian Society reports from Madagascar that its greatest obstacles during the last year have been increasing expenditure and the rising prices of necessaries. Otherwise the missionaries have been in a good position as regards their work; the ruling authorities show more and more good will, and the opposition of the Jesuits has lost its power, as both the people and the government have learned to know them better. A considerable alter-

ation has taken place in school-work, the government having first given up its unreasonable demand for French in all elementary schools, and then having decided to give up compulsory attendance. The future alone will show how this latter alteration will work; the missionaries are not without fear that it may have injurious consequences. They fear that their teachers will be more and more burdened with military service and forced labor when they are relieved of the school tasks on which the government set so much store previously. It has now become possible to obtain the freehold of the mission stations, which, under the Hova government, could only be built on rented land, as no foreigner was allowed to buy land. This has caused the society considerable expense, as the French are demanding payment for the freehold of the stations. But the price is set so low that the property is in reality cheaply acquired.—*Norsk Missionstidende*.

In the Norwegian mission in Madagascar, in 1898, there were 4,230 baptisms.

#### ISLANDS OF THE SEA.

**The Methodists in Manila.** During the past year Methodism has been making rapid progress in the Philippines, under the direction of Bishop Thoburn. Since his first visit, in March, 1899, regular Sunday services have been held. There has also been opened an institute for soldiers and sailors on the same general lines as maintained in India, where the men may have temperance drinks, meals, games, lodging, and general social enjoyment without the evils of the saloon. Regular Sunday services are held here, and a Christian Endeavor Society is sustained. There are now

in Manila 3 Methodist churches, an English church of 50 members, a Filipino church of 200, and a Chinese church with 5 members. Under the auspices of the Woman's Foreign Missionary Society, a school is being opened, and medical and evangelistic work is going on. Until the past few months the Bible has been a closed book to these people, but 1,000 copies a month are now being sold. The first Protestant Filipino minister was recently ordained, Nicolas Zamora.

**Education in the Philippines.** The day is dawning. The opening of the college of primary and secondary education in Manila a few days ago, marks the beginning of a new and better era in the department of education in the Philippines. Heretofore education has been under the control of the priests. This institution, so auspiciously opened, is strictly non-sectarian, and looks for support to the voluntary contributions of the people. It is the first educational enterprise of its kind in the Philippines, and that it is appreciated is evidenced by the fact that 500 pupils have already been enrolled, and many children are leaving the schools of the priests to enter the college. Judge Taft, president of the civil commission, and his colleagues were present at the opening exercises, the judge speaking in fitting and effective terms of the significance of the interesting ceremony.

**Recent Horrors in New Britain.** Concerning the recent cannibalism in New Britain, the news of which so greatly shocked the Australian public, the Rev. H. Fellmann writes: "There has been a horrible piece of cannibalism committed by natives living south of Birara, near Kabauga. Native visitors from the south of New Britain came to

Herbertsholic, and when returning they stopped for the night at Ragaru. Nine of them, it is said, were cruelly murdered and cooked. They may have killed more, as there were quite a number of people in the party, and it is very difficult to find out the exact number killed. Only a short time ago I was with those fellows, and I would not have thought them capable of such awful cannibalism. I went on that occasion to station a teacher there at a place called Kulauma, and I am glad that this people had no share in the murders, nor did they get any of the human flesh. It is very sad indeed to hear them say now: 'Why did you not send some teachers to us too, then we would not have done it?' Alas! Where are the men to take up this very necessary work? The police force went to punish them, and found the flesh of the murdered men between the hot stones of the ovens, and portions hanging up in the houses."

**A Reopened Mission in Ponape.** *The Congregationalist* tells an interesting story of the Protestant mission at Ponape. Thirteen years ago, when Spain took possession of the Caroline Islands, the flourishing mission fell into the hands of the priests who accompanied the Spaniards. After several years of delay the Spanish government paid to our government \$17,500 indemnity for property destroyed belonging to the mission and to missionaries. As a result of our war with Spain she sold her possessions in the Carolines to Germany, and the way is now open for the board to renew its work. It has assurances of cordial support from the German authorities. Two women who were at Ponape when Spain took possession, Miss Foss and Miss Palmer,

are about to return, sailing from San Francisco this week by the schooner *Queen of the Isles*. Rev. and Mrs. Thomas Gray will accompany them, and a physician and his wife are also under appointment for the Ruk station.

#### MISCELLANEOUS.

**Value of Medical Missions.** What sometimes vexes me is the imputation that medical missions are a sort of pious tribe. It is hinted that the healing of the sick is not spontaneous, prompted by genuine brotherly kindness, but is cold and calculating, saying: "If I heal you, I expect you in return to accept my religion!" We deny this. We do not heal in order to induce men to believe the Gospel, altho our work, I am glad to say, has often that effect. We do not heal for the dramatic purpose of exhibiting Christian charity. You and I heal, and let us say so plainly, because the Christ spirit has begun to soften our own hard hearts, and we have begun to feel for our fellowmen. To mitigate distress and remove sorrow we consider a noble end in itself, worthy of Christ's followers and Christ's Church.—DR. JAMES A. GREIG.

**Put Missions First.** Dr. Josiah Strong asks: "What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfil the purpose of foreign missions, enthroning Jesus Christ in the hearts of men?"

**Preparatory Work.**—I am not reaping the harvest; I scarcely claim to be sowing the seed; I am hardly plowing the soil; *but I am gathering out the stones.* That, too, is

missionary work; let it be supported by loving sympathy and fervent prayer.—DR. BRUCE of Persia.

**A Broad View of Missions.** The purpose of missionary effort is not merely to try to save adult pagans, but as well to create through the introduction of Christianity a better condition abroad which shall increase the presumption that the following generations will become converted. One of the most trenchant and telling things said at the Ecumenical Conference was the declaration of Dr. Maltbie D. Babcock when, speaking of the heathen, he said: "You are wronging unborn children by not putting the light in the faces of their fathers and mothers." Now is the time to work for the generations coming into paganism, that when they come they may not remain pagan, but may find an easy highway into Christianity already prepared for their childish feet.

**Christianity, True and False.** A missionary at the Clifton Springs Conference said: "Bear in mind that whenever there is a great movement or movements toward Christianity, there must be a large amount of nominal Christianity in it. It is sure to result that the nucleus of Christianity carries with it a mass of secondary Christianity." The world takes note of this secondary Christianity, and charges the true with all its faults, wrongdoings, and sins. When trouble comes, a few are pointed out, and it is said, "This is what Christianity is."

**Communicants at Home and Abroad.** An interesting statement was made by the moderator of the United Presbyterian Church of Scotland as to the number of church members connected with the mis-

sions of several branches of the Presbyterian Church compared with the number in the home churches. He stated that for every 1,000 members in the established Church of Scotland at home, there were 4 in the mission field; for every 1,000 in the Presbyterian Church of Ireland at home, there were 20 in its missions abroad; in the Free Church of Scotland, 28; in the Presbyterian Church of the United States (North) there were 37; in the United Presbyterian Church of America there were 65; in the United Presbyterian Church of Scotland there were 139. Without examining the reports of the American societies of the several denominations we can state concerning the Congregational churches that for every 1,000 members in these churches there are 80 communicants in the churches connected with the missions of the American board.

**“Costs a Dollar to Send a Dollar.”** Such is the utterly groundless charge against missionary societies, for the cost is but 7 or 8 cents. But suppose the charge were true, even then the case is not so bad after all as some other philanthropies. It cost (to be exact) \$63,021 to send \$1.00 from America to aid the fighting Boers. That is: It cost \$1,116.38 in the United States to collect \$1,134.38 for the widows and orphans of Boers slain in battle, leaving \$18 to be sent to South Africa.

#### DEATH NOTICE.

**Geo. Holland** On August 20th, of London. Mr. George Holland, at the age of 76, departed to be with the Master Whom for so many years he so unselfishly served in the slums of Whitechapel, London. He was

not only the *witness*, but himself the *worker*, in respect to the moral and social transformation of that district, and “George Yard” is the memorial of his work. Miss Macpherson has long worked in the same vicinity, and been wont to consult this unmitered “bishop of Whitechapel” in the crises of her work among the waifs. Mr. Holland was a man in whose very face shone the beauty of the Lord—a strong, bright, kind face, upon which magnanimity and benignity were stamped. He was buried at Highgate Cemetery on Friday, August 24th, and in the evening a memorial service was held in George Yard for the people who loved him, at which meeting Mr. R. Cope Morgan, editor of *The Christian*, presided and made the opening address. T. A. Denny, Esq., and Rev. A. T. Pierson also took part, as well as some of those who have been identified with the work more or less closely. The general impression is that George Holland has had no superior, and few, if any, rivals in his unique career of service to the degraded and deserted waifs of Whitechapel. He was a bachelor, and gave his whole life to one unhesitating and unreserved sacrifice for humanity. George Yard became a kind of center for all sorts of Christian work among the poor, and ignorant, and outcast. Reading-rooms, coffee houses, ragged schools, evangelistic services were some of the many forms of endeavor whereby he sought to uplift and save men, women, and children. His place it would be hard for half a dozen men to fill, for it was a place made by a long history of self-denying labors. Some account of Mr. Holland and his work has already appeared in these pages, and to that we refer the readers. (See March, 1898, page 178.)





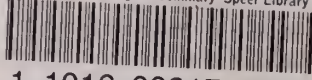
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